





## MISCELLANEOUS.

ADDRESS OF J. O. PECK, D. D.,  
At the Church Extension Anniversary  
held at Wilmington, Del., Nov. 23.  
(Reported by Rev. HENRY S. THOMPSON.)

After a brief introduction, Dr. Peck said: And now let me ask your attention to the significance of the term, House of God. The house of God declares the unshaken faith of men in the existence of God; and that means, today, more than it seems at a first glance. The battle-field of infidelity to-day is not the authenticity of the Scriptures; not the question of Christ's existence, or of the Trinity; but the very existence of God is challenged. At the opening of the Johns Hopkins University, in my own city a few months ago, the committee in charge of the exercises, in the presence of that great scientist, Prof. Huxley, ignored the existence of God. It was a simple question of deference to God, or Huxley; and they yielded it to Huxley over God. That is the first recorded instance of the opening of a great institution of learning, without invoking the presence and blessing of God in prayer. It is necessary that men emphasize their faith in the existence of God. Materialists, philosophers, and scientists are seeking to extinguish spirituality and revelation; to make matter omnipotent, without any interference from God. They infer that if they can evolve a cosmogony that does not necessitate the presence and power of God anywhere; then the minds of men will soon revolt against such a super-natural God. God in the universe with nothing to do, is an absurdity. So if Science can satisfy the mind in regard to the sufficiency of matter, it will make it supreme. Here, then, is the line of battle. They say:—

1. Matter is eternal. Therefore there is no necessity for a Creator, to explain the existence of man. Of course, no proof of this is given.

2. Force is eternal—that is, all the energy that operates on matter. So there is no need of a God, to explain this. Force is indestructible and eternally invariable in its operations; always and everywhere the same.

3. This force has produced all things existing in the universe, as we see them. From the heated and nebulous condition of matter, by a cooling process, have come these worlds. So there is no need of a God for creation, and the records of a Mosaic Genesis are only legends and myths. So the Bible is thrown away, and the world is orphaned.

4. All vegetable and animal life have a natural origin, and may have sprouted from one or more primordial germs from somewhere; perhaps germs from the dying wreck of some other world, dropping into this matter. But how did the life get there? From some other dying world; or, perhaps, the "protoplasm," or the gelatinous mass, must explain it. But how the life got there? Here they are at sea. Now, from these, by evolution, all creation has come; from the greatest to the most ephemeral of beings; and man is included, with all his capacities and powers and aspirations—developed out of a protoplasm; evolved up into a man. But I object to their tracing our pedigree with their own. I prefer turning to the Bible as my family register, and reading, "In the image of God, created He him; and I reach the beginning of my family, when I read, "Which was the son of Eos, which was the son of Seth, which was the son of Adam, which was the son of God."

Now, this theory excludes God, and so creation. The origin of life and the paternity of the human race are explained by the operation of eternal force upon matter; and this, if proven, negates God. Let this faith prevail, and never another church would be built and dedicated to God. But, thanks to the instinctive faith of humanity! This cannot be. The soul, of necessity, recognizes God; and not merely believes, but by direct, positive knowledge, strong as of its own personality, knows God is. The very fact of the existence of the idea of God is an undeniable proof of His divinity. This positive knowledge of consciousness of the existence of God, is deeper and firmer than the stratified testimony of the solid earth. So we build our churches because we believe in the God to whom we build them. I walk in the natural world, and lo! God is here. He holds the ocean in His hand, and excavates a basin to pour it in, everywhere—in mountain and plain, in thunder and storm. I see the evidences of His power and glory, and they overwhelm me; but I come to the Bible, and see His love for me, and I break out into song:—

"This awful God is ours,  
Our Father and our Love;"  
and, sure of this, we build the house of God; and every time we do it, we deny atheism, and declare our unqualified conviction of His existence, and put it in stone, and brick, and marble, that men may read our faith as they run.

Again, the house of God concretizes our conception of Deity. God is omnipresent, but it is impossible for us to grasp the idea of a being as present at a countless number of places at the same moment. So it is necessary that we contemplate God as especially present and manifested, at some one place. Thus, God was especially present, then and there, when your heart felt His power—it may have been at a camp-meeting, or in the church, or in your own chamber of prayer. So, because of this necessity, the house of God is built, and the Scriptures declare: "The Lord loveth the gates of Zion more than all the dwellings of Jacob;" "How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God."

Wherever ideas of God exist, men seek to localize His presence. The temple, the shrine, the mosque, the church, the cathedral, are the efforts of men to make ideas of God real. There our profoundest thoughts cluster around His altars. There within those walls we expect to meet Him; and, awed by the presence of the Majesty of heaven, we exclaim, "How dreadful is this place!" The belief that God has so made Himself seen and heard at special points, is attested at the burning bush, at Sinai, in clouds and fire, at Carmel, and in the Holy of Holies. So the house of God becomes the concrete symbol of His presence; and every house of God is an irresistible proof of the existence and presence of God among men. It makes God a reality among the people where it is built.

Thus the erection of a house of God is a great event in every community; making it sure that the world shall be converted to God. It is like a new colony of believers upon a new continent to be occupied for Christ; like patriots asserting the freedom of a new territory, claimed for God; a proclamation of emancipation to the slaves of sin, and a guarantee of the rights of citizenship in the kingdom of heaven. Each building becomes a link in the chain of fortifications to possess the enemy's territory for Christ. We build and garrison these forts, to hold the land for Christ. Sin and Satan hate this multiplying; it means death to them. It is a local writ of ejectment served on the devil, ordering him to quit the premises, and declaring that he has no rights in the world.

Again, the church is a monument of Christian faith. Its erection signifies the faith of men in the triumph of Christianity in the world. Men don't invest their money where they do not believe in the safety of the interest in which it is placed. They don't put it into rickety houses, nor rotten ships; so their readiness to give to the Church is an evidence of their faith in the cause of Christ. Infidels are niggardly at giving to advance the interests of a negative philosophy. Papers of acknowledged editorial ability have given themselves with an absorbing devotion to the work of opposing Christianity and defying Christ; but though boasting of the vast intelligence and wealth of their patrons, they have been left to die for want of financial aid. Men have no faith in their theories; so they have no gifts for their advancement.

Where men love their money more than the highest and best interests of their professed belief, the world is right when it discounts their faith. Infidelity, Spiritualism and Free Religion have no temples. Spiritualism, with a host of millions of adherents, has not been able, during twenty-five years, to build two temples for the worship of ghosts, and one of these cost the enormous sum of \$100. At a spiritualistic camp-meeting in New England, a few years ago, when the spirits had raised the ten thousand people present to an enthusiasm, they were appealed to for large contributions, to raise a missionary fund to convert Massachusetts to the faith of ghosts. But when the contribution boxes containing the consecrated offerings of those ten thousand enthusiastic ghost-worshippers had all been returned and carefully counted, they found the sum total to be \$63.18—about two-thirds of a cent apiece. Either they had no faith, or no money; and in either case, the prospect was gloomy for their cause. Now, set this forth against the \$50,000 a year, of some of our Churches in this country, given in the faith of Christ, to plant churches in His name, in every mountain and valley of the land, and answer, where is the evidence of faith in the truth of a cause?

So, the house of God is a monument of the faith of men in the truth of God. It tells men that Christianity has come into the world to stay till it is converted to God. This house of God, then, is a public witness for Christ. It is called by His name. There His praise is sung and His name adored, until His power is received into human hearts. Other names die out, but the name of Christ is adored to-day, as never before. There is more grandeur in the character of Christ than in all the heroes of history; and, added to this, is all the divine tenderness of His heart. After an analysis and criticism of the most searching and hostile character, this faith holds still. Christ's hand, to-day, is upon every throne, and His foot upon every scepter. The press, yielding to the demand of a reading public, give whole broadsides of sermons and reports of Christian work. Old faiths are dying. During the past six years 600 Buddhist temples have been given up to secular purposes; while Christianity cannot get money enough to build new ones, to meet the demands of her triumphant faith.

Dr. Peck closed with an earnest plea for money in aid of the great and growing work of the Church Extension Society.

## A NOTE OF ALARM.

BY REV. E. C. BASS.

"Borrowing trouble" is bad business; but when the engine is whistling for the crossing, those on the track should be stirring. When trouble has come, it is time to be doing something. The Missionary Society of the M. E. Church is in trouble. The wise and good men in charge of our missionary work have signalled the crossing. A debt of \$262,000 must be met. This debt has come about very naturally; at least, no blame attaches to the officers of the society. The case is as follows: In the providence of God many effectual doors were opening; the Macedonian cry came up from every heathen land, and the men and women, prepared and ready for the

work, were never so numerous, and the Society ventured to ask our great Church for about fifty cents per year for each member. It did seem to James and his colleagues, and to Eddy and his associates, that the Church could and would respond to this call. They believed "the Church of Christ must (and would) do the work of Christ on earth." The great panic came; hard times grew harder; collections became smaller. The rich had to give less, and many poor could give nothing; and so a debt was incurred, and it has increased from year to year. Could this long business depression have been foreseen, no attempt would have been made to carry this increasing debt. In the hope of better times coming soon, the effort was made to hold up the Missionary Society in all of its great and good work by temporary credit. The Society, like a man in his private business, employed credit to carry over a place of difficulty. The trouble was not in the plan, but the difficulty is of larger (longer) proportions than anybody supposed.

And now the debt is to be met—nearly one-half of it this year. It is not proposed to ask the Church for larger missionary contributions. Many members can and should give more. Many societies should increase their annual missionary contributions. But the Church, as a whole, is asked for considerably less than heretofore. The debt is to be met by cutting down the appropriations. Retrenchment is decided upon, all along the line. Our Church is called to "halt." The missionary forces in the field must not move forward upon the enemy's money, to the expense of one dollar. Money must be saved to pay the debt. We are simply in arrears. Much good work has been done, and we now must pay the bills. All right! An honest debt, and incurred in doing good, and the good has been achieved! Paying this debt is not paying for what has not been received.

The pinch in paying this debt is to be felt in the many feeble mission appointments in the older Conferences at home. The appropriations for missions at home in the English-speaking Conferences are \$85,000 less than last year. We cannot complain. The Missionary Society cannot disburse more than it receives; but the Church needs to consider the effect of this cut-down. The feeble Churches are called upon, in this way, to pay one-third of this debt this year. Look at these figures, for the Conferences in New England:—

	Last Year.	This Year.
East Maine,	\$2,000	\$150
Maine,	1,400	
New England,	1,300	
New Hampshire,	1,400	
Providence,	1,400	
Vermont,	1,400	
	750	

Seven thousand and nine hundred dollars less for missions in New England in 1877 than in 1876! And other sections of the work are cut down in the same measure; and these mission appointments are the very poorest. It must make any good heart ache to contemplate this matter.

These missionary appropriations make up the meagre salaries of the pastors who do the hard work on the poorest and weakest charges. And so meagre are many of these salaries, and so irregularly do supplies come in, that the Presiding Elder's quarterly visit, or his quarterly letter with a check for the missionary appropriation, is the best kind of an angel's visit in many a parsonage. What will be the result of this cut-down? Probably a few of these missions will develop into self-supporting Churches. A larger number will give up, or be given up. The people are now doing their utmost, and when this appropriation ceases, the wolf, long at the door, will drive the minister and his family out of the house. The Conferences already "full" will be more crowded; fewer local preachers and supernumerary men will be "supplies;" new men must go to the frontier Conferences, or take harder work; and the pastors of most of these missions will suffer! They barely live as it is. Withdraw the fifty or one hundred dollars missionary money, and they must suffer.

What shall be done? Whoever can should increase rather than lessen his contributions to the missionary treasury; and then the people in the well-to-do Churches should remember the Churches which must suffer. Brother or sister, hand your Presiding Elder a dollar, or five dollars, or twenty-five cents, with a request to give it to some needy and faithful pastor on his district whose salary is so much short on account of the missionary debt. By this means several hundred dollars might in a year pass into the Presiding Elder's hands, and go out again where it would do much good.

Unless some plan of this sort shall obtain, about one hundred of the most devoted Methodist ministers in New England—men who have not a spare dollar, and whose families are painfully familiar with poverty—will indirectly pay about all of this \$7,900. "Bear ye one another's burdens."

## AN EDUCATIONAL REFORM.

BY PROF. LOUISE M. HODGKINS.

A few weeks ago, I stood by the grave of a woman to whom I believe every New England girl, aspiring to the highest culture now within her reach, is indebted. When Mary Lyon said, twenty-five years ago, "There is a defect in our present system of education; knowledge of books increases faster than knowledge of character. There were more strong characters fifty years ago, because knowledge and reflection were better balanced," she spoke as she

lived, in significant prophecy, and at the stand-point of to-day. Those who have had to do with schools and their students cannot fail to see that this defect has grown with, though not in consequence of, the endless "making of many books."

Nothing, perhaps, is contributing to increase this unequal development of the acquisitive and reflective powers of our young people than the system of mental training pursued in a majority of our high schools, academies, seminaries and colleges. Scarcely a curriculum is offered an American student which not only fails to encourage, but absolutely precludes, in the three or four years prescribed for its completion, all possibility of reflective thought. Meanwhile, a most undesirable habit is formed, of substituting knowledge about a subject for the mastery of it.

In a catalogue which represents scores of our public and private institutions, we find three months the allotted time for the pursuit of such studies as astronomy, history—including ancient and modern—literature, used in a general sense; while one year is assigned for each of two or three modern languages. The most faithful student necessarily leaves his *alma mater*, falsely so called, shamefully deficient in so far as he desires to make any practical use of the studies he has professed to acquire, and of which dishonest profession his diploma is the seal.

Unless our student be able to take some post-graduate course in the various schools which have sprung up in answer to this necessity, his education is but a tangle of broken threads—a long list of beginnings, only valuable in so far as they contribute indirectly to a more easy grasping of the life-work subsequently chosen.

I asked a prominent educator not long since, why certain studies might not be thrown out of a course in order to double or treble the time given to those that remained? The answer was, "—and — colleges offer this course, and no competitive institution can afford to do less." Then why not extend the time required to complete the course? "Because our students will go where they can be graduated in the least time."

If the American student is so anxious to begin life "out in the world," that he forgets that the only perfectly developed manhood ever realized on earth, began its public career at thirty, why may there not be some method provided by which he may become, though certainly not many-sided in his culture, yet comparatively well-informed in some special branches.

For instance, might not a co-operative system be established among institutions of kindred purpose, united by denominational or political ties? Let that school which offers unusual and prolonged advantages in two or three companion sciences, as botany, natural history and zoology, do it at the sacrifice of some others, which, on the other hand, shall be equally well taught in a sister institution. In the same manner, let one modern language in each take the place of two or three, but three years be given to its acquirement.

I have in mind an instance when, with one exception, an entire class in a modern language made a request to continue its pursuit a second year, instead of taking up another to which equally insufficient time was to be allowed. This petition was refused on the ground that it might establish a precedent, nothing than which could have been more desirable.

Less than three or four years given to such studies as history, modern language or literature, can give the student no claim to profess a knowledge of them, much less to attempt to impart his knowledge to others.

Who will suggest some farther means of preventing our higher institutions from setting their seal to a document whose contents, by a common understanding, deceive no one, and are becoming less and less valuable, because more and more meaningless to the possessor?

## SABBATH IN NEW YORK.

Spending a Sabbath in New York recently, I concluded, instead of running after the celebrities of the pulpit, to attend quietly the meetings of my own Church. The decision met with the approval of my own judgment, and at the close of the Sabbath I was well pleased with my course. I had been accustomed when visiting the metropolis to run after Beecher, Talmage, and Hall; but though listening to excellent preaching, never felt really satisfied with this method of keeping the Sabbath.

In the forenoon I worshipped at the Church of the Strangers—Dr. Deems'. The congregation was large; I did not notice a vacant seat, either in the body of the house, or in the galleries. A marked feature of the congregation was the presence in the gallery of from one to two hundred orphan boys under the care of, and supported by, the ladies of the Church. The ladies looked happy and healthy, and sang delightfully. They presented a picture beautiful to look upon. As I listened to their singing, and thought of the good hearts that cared for them, I said, "God bless the ladies of the Church of the Strangers! What an example of true Christianity do they present to all our Churches!"

Dr. Deems is a hearty Methodist preacher, an untiring worker in the vineyard, and, judging from his sermon, he is certainly an admirable preacher. His subject was, "The Love of Christ." The Christian heart that would not get warm, yea, hot, under such a sermon must be cold indeed. I will not attempt a synopsis of

the discourse. The love of Christ in its length, breadth, height and depth was set forth with a force of logic, a clearness and scripturalness of statement, and beauty of illustration, all accompanied with the unction of the divine Spirit, that forced us to exclaim, "It is good for us to be here!" At the close of the sermon the holy communion was administered. Throughout the blessed service I did not notice any leave the house. The Doctor administers the Sacrament in the manner of the Congregationalists—all the people stay in their seats, and brethren appointed for the purpose pass around the elements. As I left, the Doctor took me by the hand, and it was a hand, the grasp of which told me there was a big Christian heart at the other end of it. To brethren visiting New York, I would say, Go and hear Dr. Deems; and my word for it, you will not only be pleased but delighted that you did.

In the afternoon I attended a love-feast at 24th Street M. E. Church. The attendance was not large, but the spirit of the meeting was excellent. In the evening I went to St. Paul's on Fourth Avenue, Dr. Chapman's. Having heard the Doctor before more than once, I was prepared to enjoy a feast of fat things. On my way to Fourth Avenue I stepped into Dr. Bellows' church, expecting to look upon a large congregation. It was quite time they had assembled, and the Doctor had reached the pulpit, but there were only a few people scattered about in the pews. Why is this, I thought; surely it is not the preacher's fault, for he is one of the most eloquent men in the United States. Is it not the absence of the living magnetism of the Cross?

I felt a sense of disappointment when I found at St. Paul's that instead of Dr. Chapman being the preacher of the evening, it was Dr. Duncan, President of Randolph and Macon College of Virginia. However, Dr. D. had not proceeded far in his discourse before my spirits revived, and before the sermon closed I did wish it was just a little bit fashionable to utter a few hearty amens. The sermon was founded on Heb. xiii. 13. The topic was, Following Christ in His reproach. The Christian heroism that counted no privation too severe, no danger too appalling, no suffering too extreme, was the only type that would meet with the approval of the Master. And while the healthful, the ennobling influence of Christian suffering, Christian labor, and Christian conflict were presented to us by the Doctor, he unfolded another picture, so sweet, so beautiful, so sublime, so heavenly, that the veil for a time seemed lifted, and the precious significance of the texts to some extent we could realize. "If we suffer we shall also reign with Him." For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." Dr. D. is, probably, a fair specimen of the best class of Southern preachers, and he flared a hearty welcome whenever he enters the pulpit.

Never did I spend a more satisfactory Sabbath in New York.

Perhaps some of my friends wonder why they have not heard from me, and I know that I wonder why I have not heard from them; so I address you for all, and take this method of reminding you all of my work and affairs. I have been here in Rosario nearly six months, having entered at once upon the full work of a regular mission church in English, as there is a population here of various nationalities who speak English, including very few Americans. Therefore, in many respects, my round of duties is very nearly the same as what I had at home in any ordinary charge, as I have Sunday-school and preaching in the morning, and class-meeting at noon, and a prayer-meeting and preaching service in the evening. The interest is very good, and some souls have been converted.

The Gospel is doing a wonderful amount of good among this class of wanderers and adventurers from home. For their sakes alone it would pay, for the importance of this work in English is much increased when we see what means it will become in the attainment of the great end we have in view—the spread of the Gospel among the natives; for many of these English-speaking people speak Spanish also, and all the children do, so that the growth of the Gospel among them will assist its growth among the Spanish-speaking people. Therefore I take great comfort and delight in my work, and the Lord is with me in it all.

Another important branch of the work in English here is the temperance movement, which has taken hold of these people with astonishing power, and saved many from drunkenness and ruin. Considering the universality of the custom of drinking in this country, and the prejudice against temperance, it is simply amazing to see what success the lodge of Good Templars, now just passed its first anniversary, has had. It is the Lord's work, and augments the Church work indirectly, but no less truly.

Besides my work as pastor of the Church and the temperance work, I assist my brother in the instruction of the six orphan boys he has supported for several years, and then have very little time for the study of the language of the country. But I do work at it every day, and hope to be able to preach in it as soon as the Board will give us a preaching place in the native part of the city. Our Church is in the foreign quarter, far from the haunts of the Spanish-speaking people, and it is useless to expect any success among them

until we get a place in the center of the city.

We are in good health and fine spirits and will be glad to receive letters.

J. R. WOOD.  
Rosario de Santa Fe, Oct. 12.

Spurgeon, in insisting on original study of the Scriptures instead of retailing somebody else's stale thoughts, used this apt illustration: "Here I call to mind two wells in the courtyard of the Doge's palace at Venice, upon which I looked with much interest. One is filled artificially with water brought in barges from a distance, and few care for its insipid contents; the other is a refreshing natural well, cool and delicious, and the people contend for every drop of it. Freshness, naturalness, life will always attract, whereas mere borrowed learning is flat and insipid." Unless one studies and thinks for himself he will become a mere sponge, to soak up and squeeze out the ideas of other people.

## Our Book Table.

OUT OF DARKNESS INTO LIGHT; or, The Hidden Life Made Manifest, through Facts of Observation and Experience. By Rev. A. A. Mahan, D. D. Boston: Willard Pratt & Co. The first edition of this work in 1874, on the day that he was seventy-five years old. His face, which is the frontispiece of the volume, bears marks of age, labor and study. We can hardly recover, from the picture, the man in his ripe maturity, as we knew him nearly forty years ago, when, with wonderful sweetness and power, he preached, during his vacations at Oberlin, in Marlborough Chapel. At that time we read with interest and profit his Lectures on Christian Perfection. In this volume he writes upon the same theme. He has not as much fervor in his style now, but more sweetness and the calm confidence of long experience. He is not exactly a Wesleyan in the expression of his theory, but he is a mature Christian, and an able teacher in Israel. The volume is full of the marrow of the Gospel.

Roberts Brothers remember their young, as well as their adult, readers. They add this season to their juvenile books, JAN OF THE WINDMILL; A Story of the Plains, by Juliana Horatia Ewing. This is an English reprint of a vivid and touching tale. ROSE IN BLOOM; A Sequel to Eight Cousins, by Louisa M. Alcott. The lively and popular authoress affirms that her story has no more, but it has more to it, in its lessons of temper and conduct. Of course every family of young children must have a copy of everything written by the author of Little Women. WE BOYS; Written by one of us, for the amusement of Pa's and Ma's in General, Aunt Louisa in Particular. This is the moral of a nice and amusing book: "After all, Rob, I more and more strongly feel that whatever the incidents and accidents of our lives may be, only as they strengthen our feet in the path of Duty and lead us into communion with the Right, are they valuable." Amen! responded I."

Porter & Coates, Philadelphia, issue in the Frank Nelson Series, FRANK NELSON IN THE FORECASTLE; or, The Sportsman's Club Among the Whalers, by Harry Castleman. A book for boys, full of rough and amusing incidents of the sea, calculated to awaken the spirit of adventure in hearty lads, but not giving too inviting a picture of the trials and temptations of a sailor's life.

One of the most attractive holiday books of the season is made up out of the Wide Awake magazine. It is published in very handsome, colored covers, by D. Lothrop & Co., Boston, and is called WIDE AWAKE PLEASURE BOOK. It is crowded with handsome illustrations, and with excellent stories and ballads. It is a beautiful and wholesome gift-book, and will make hundreds of young faces glisten with joy.

THE RANDOLPHS is published by the same house. 16mo, pp. 440. It is written by Percy, author of the interesting and instructive volume, entitled FOUR GIRLS AT CHAUTAUQUE. It is a well-written illustration of the practical carrying out of the Golden Rule—one of the best of Sunday-school tales.

THE GOLD OF CHICKAREE, by Susan and Anna Warner. New York: G. P. Putnam's Sons. Our readers need no recommendation of a new tale by the authors of The Wide World. Their writings have also become familiar by many contributions to our own paper. The present beautifully illustrated volume illustrates the personal consecration of the talent of wealth—the highest uses of gold. "The gold of this land of Chickaree was good," as our readers will probably find it to be by the purchase of the book.

The very instructive and entertaining series of contributions to the Western Advocate, by Dr. Wise, entitled VANQUISHED VICTIMS, or Sketches of Distinguished Men, who overcame obstacles, but failed to gain self-mastery, has been very handsomely issued from the press of Hiltbeck & Walden, Cincinnati, and is for sale by J. P. Magee. Among these conquered conquerors are Paul Jones, Aaron Burr, Thomas Chatterton, Benedict Arnold, Robert Burns, Stephen Girard, Edgar Poe, Oliver Goldsmith, etc.—all children of genius, wonderfully endowed in certain respects, or successful business men, but failing of highest excellence because they were the slaves of some dominant appetite. It is a first class juvenile book, entertaining, instructive and wholesome.

James H. Earle, 30 Hawley Street, has published a specially valuable juvenile, entitled GRANDMAMA'S LETTERS FROM JAPAN, by Mrs. Mary Pray. Its author is one of the most valuable, successful and beloved of the foreign missionaries in Japan. She was sent out by the Woman's Union Board of Missions, and has already contributed a good work among the girls of the interesting empire. Our juvenile missionary societies should read this touching and instructive little volume aloud in their meetings. 16mo, 219 pp., \$1.

Sheldon & Company publish one of Mrs. Annie Edwards' excellent tales, entitled, A POINT OF HONOR. 12mo, 325 pp. Its moral is illustrated by a well-told story, that a man's honor is in his own hands; it is not inherited, and no man can take it from him. Oliver Optic (Mr. Adams) sends out another of his Young America Abroad Series, through the press of Lee & Shepard, 18mo, pp. 412. This is the fifth of the series, and is a vivid account of a cruise along the shores of Spain, and travels through the peninsula. This is one of the freshest and most valuable of the series. The field has not been rambled over as freely as elsewhere, and will afford a fund of pleasure and instruction for boy readers.

SNIP AND WHIP is a lively and amusing account of the incidents in the boy life of certain authentic little lads. No one will doubt that they were real boys, and all little boy readers will be delighted with their adventures. Lee & Shepard.

From the same house, we have YOUNG TRAIL HUNTERS; or, The Wild Rides of the Plains, by Samuel Woodworth Cozzens. These sketches of travel are the records of real tourists, and their lively and startling adventures, the incidents of an actual expedition. Boys will revel in them even if not specially provided for them.

A gem of a book, every way, is LITTLE PEOPLE OF GOD, from the same house. It is a beautifully published octavo of 170 pages, richly illustrated, edited with fine taste by Mrs. Geo. L. Austin. In this volume we have gathered some of the best things that the poets have said and sung of little children.

A 32-page manual on the USE AND ABUSE OF TOBACCO, by W. H. Libbey, is just the book to be used by pastors and educators for dissemination among boys and others addicted (or liable to become so) to this habit. Price 25 cents. Send to 15 Middle St., South Boston, for a supply, and thereby help a sick friend.

## HOLIDAY BOOKS.

Each holiday season finds several attractive volumes prepared for the graceful and kindly usages of Christmas-tide by the publishing house of James R. Osgood & Co. Without instituting any invidious comparisons between this house and other houses, we may safely assume that no finer or more tasteful gift-books are issued in America than theirs. For a number of years the resources of this establishment have been employed to produce annually one volume which should combine literary, artistic and mechanical excellences in so great measure and so just proportions as to form a perfect work of art—a thoroughly satisfactory gift-book. Dickens' immortal Christmas Carol may, perhaps, be accounted the first of the series, and under the creative pencil of Mr. Sol-Ykinge, who did his best work in this book, Scrooge, Tiny Tim, the Peewees, and all the other characters in the charming story took on visible forms, and seemed even more real than in Dickens' vivid descriptions. Then came Whittier's Snow-Bound, the poem which first gained him universal American popularity, and caused all good people to take him to their hearts, with exquisite illustrations of the scenes of Whittier's bookhood in his New England Ballads, in which local traditions are endowed with poetic grace, and are made beautiful by the artist's sympathetic touch; and his Mabel Martin, which Miss Hallowell and Mr. Moran adorned so richly with pretty pictures that it fairly illuminated the last holiday season. Longfellow's Hanging of the Crane, by aid of the same skillful hands, was equally acceptable as a gift-book in 1874. This year Mr. Longfellow's spirited, romantic ballad of Norway, THE SKELETON IN ARMOR, is the theme on which the artist has played their most deft variations. We assume that everybody has read this short poem, which describes the imaginary viking's wooing, the flight of the lovers, the pursuit, the voyage to America, the happy wedded life, the building of the famous Round Tower, and the end. Short as the poem is, Miss Hallowell has found room for her imagination and for the best skill of her practiced pencil; and by the potent aid of her engraver, Mr. Anthony, who has carried the art of wood engraving almost to perfection—the result is a series of pictures that most delight the poet himself, so well do they realize the scenes and characters that lay or lived in his fancy. The king's daughter, as pictured by Miss Hallowell, is so charming that one comprehends fully why the viking fell so desperately in love with her; and the viking himself is shown to be so manly and captivating that the maiden's reciprocity of affection is easily accounted for. The poem is hung with pictures that delight the eye, and feed the imagination with fancies of the possible life and love which the ruinous old skeleton suggested to the poet's creative mind. By a peculiar felicity of fortune, the setting of this Norse poem was entrusted to a Norse artist, who designed varied borders for the several stanzas, weaving into them the arms and armor of the old Norsemen, with scenes from the poem, thus adding fresh illustration and embellishment to the volume, which is in every respect a work of art, and a gift-book of superlative attractiveness. For three holiday seasons Osgood & Co. have contributed to the list of available gifts some choice holiday books. Each of these has contained twenty-four engravings by some of the most illustrious artists, as Murillo, Raphael, Michael Angelo, Correggio, Parmegiano, Titian, Landseer, Reynolds, Millais, and others equally famous among both old masters and modern painters. These select engravings are hellepo copies, but not therefore imperfect and valueless. On the contrary, they reproduce with perfect accuracy the original engravings in form, shading, and expression; and for all purposes of art-study and for beauty as pictures, are in most instances, equal to the original engravings themselves. They are no less durable, and their cost is but a fraction of the cost of engravings; and those who have looked carefully over the Raphael pictures, Landseer engravings, Child-life in pictures, and Tschudi's engravings, published in previous years, will need no urging to examine the four new hellepo volumes brought out this year—one representing several of the finest pictures in the world-famous Dresden Gallery—the Sistine Madonna, Carlo Dolce's St. Cecilia, Guido's Ecce Homo, and others of similar renown; the Titian Gallery, embracing many of the wonderful pictures with which the great Venetian painter bewitched the world; Gems of the Gray Collection, which belongs to Harvard College, but has recently been entrusted to the Boston Art Museum; Raphael's Transfiguration, Leonardo da Vinci's Last Supper, Guido's Aurora, Murillo's Immaculate Conception, Michael Angelo's Three Fates, and other beautiful striking pictures; and the Gallery of Great Artists, containing portraits of celebrated painters, beginning with Leonardo da Vinci and ending with Gilbert Stuart. This sketch gives but a very imperfect idea of the wealth of beauty these hellepo volumes embrace, the various schools of art they represent, the illustrations they furnish of the distinctive traits of different artists, and the aids to art study they offer in so attractive a form.

NEW MUSIC. From Oliver Ditson & Co.: Vocal—Only Speak Kindly to Me, by C. M. Pyke; Hall, Merry Christmas, by T. Bissell. Instrumental—School Life Waltz, by A. H. Post; Les Nalades, by J. W. Harrison; Galletti, by E. Scollings; Christmas Voice, a little book containing fifteen carols and songs.

From G. D. Russell & Co.: Instrumental—Dreamland, by I. C. Stockbridge; Reine De La Nuit, by G. R. Paine; Norwegian Wedding March, by E. Grieg; Dolly Varden Poika, by Miss A. Waterhouse; My Dear Home, Waltz, by Fred Ter Linden. Vocal—Bow Down Thine Ear, by J. C. Stockbridge; How Gently Here, My Gondolier, by L. S. Benson; Naughty Mary Ann, by G. W. Hunt; The Foreigner with His Clarinet, by Thorp.

The C. State of 600,000 being a During mission traverses and in various ous reus. Decem served of the old Church, bers are "San word," a act," etc means can be will eve Father of the will pro Cardina will be Pope. A mon of Eng argue ment tradition vinity, a priest argue w The Singh, school of sion in of his w utes \$5, has don making 000. The Episop cago, in Follows terest in the p clesiast be pite The t Smith, sisters, It is ever m quired Greek s forts at tied wo Stati Church are as gregat Sunday school nevole local for the show the le staten The Willia five y can t India, the fl wide) Rev told wante and if buton ton in rail



## The Christian World.

## MISSIONARY DEPARTMENT.

"All the earth shall be filled with the glory of the Lord."—NUM. XIV. 21.

BY REV. R. W. ALLEN.

CHINA.—A letter of great interest appears in the *Times* of *Blessing*, from Adele M. Fields, dated at Swatow, China, in which she describes the condition of women in that country. We extract the following:—

"The greatest physical danger that ever befalls a Chinese woman is likely to occur at her birth. If the mother has not yet borne sons, she often destroys all her female offspring, that she may hope the sooner to have a boy. If she has sons, she will allow two, or perhaps three, girls to live, but beyond that number she smother them at their birth. If she did not do this, not only her husband and her own family, but her neighbors and acquaintances, would curse her for bringing useless mouths where there is not food enough for those who can work to earn it. Great numbers of men go abroad as coolies and laborers in other countries, and never return; and as respectable women never go, the emigration of so many men tends to cause a surplus of women. But, more than all else, the fact that girls are after marriage entirely lost to their parents, and make no offerings at their own ancestral graves for the support of their parents' spirits after death, causes the advent of more girls than enough to help the mother in household labors to be considered a calamity to the family. In the north, infanticide is said to be uncommon. It is supposed to be practiced most in this and the adjoining maritime provinces, where emigration is more constant, and the land more sterile than in other parts of China. Often women now learning to read in my Bible class here, five have among them destroyed twelve daughters, and five have destroyed none because they have each borne less than three. This was before they became Christians, of course."

## RELIGIOUS NEWS.

The Congregational Churches of the State of New York embrace about 30,000 members, more than two thousand being added in the last year.

During the past summer an English mission yacht, called the *Evangelist*, traversed the southern coast of England and distributed Bibles and Testaments in various languages, and other religious reading to all of the vessels it met.

December 17th and 18th will be observed as the sixty-fifth anniversary of the old Spring Street Presbyterian Church, N. Y. city. All former members are invited to participate.

"Sanctification" is the latest word, and is "entered according to the act," etc., by Dr. Stephen H. Tyng. It means sanctified common sense, and, as can be readily seen, very few people will ever use it.

Father Beck, who has been general of the Jesuits for twenty-three years, will probably be soon raised to the Cardinalate; and it is thought that he will be the successor of Pius IX. as Pope.

A modest clergyman of the Church of England declines to enter into any argument with a "blasphemously contradictory" dissenting Doctor of Divinity, because "it is my province, as a priest of the Church of God, not to argue with, but to instruct laics."

The wife of Maharajah Dhuleep Singh, of India, was educated in a school of the United Presbyterian mission in Egypt, and on each anniversary of his wedding the Maharajah contributes \$5,000 to the mission. This he has done, it is said, for eleven years, making the total sum contributed \$55,000.

The *Advance* says: "The Reformed Episcopal pastors and Churches of Chicago, including Bishops Cheney and Fallows, have taken the heartiest interest in the revival movement. The pastors of the other Episcopal Churches, however, so far as appears, take about the same interest in it they did in the preaching of Paul to Gallio. Ecclesiastical prejudice so profound is to be pitied."

The translation of the Bible by Julia Smith, one of the Glastenbury Smith sisters, is now finished, and for sale. It is the first translation of the Bible ever made by a woman, and she acquired all her knowledge of Hebrew, Greek and Latin mainly by her own efforts at a time when no college admitted women.

Statistics for the entire Reformed Church in the United States for 1876 are as follows: Ministers, 664; congregations, 1,353; members, 141,692; Sunday-schools, 1,169; Sunday-school scholars, 79,497; contributions to benevolence, \$71,987; contributions for local objects, \$332,173; and students for the ministry, 162. These results show a very encouraging increase in the statement on that of the previous year.

The death is announced of the Rev. William B. Capin, for the past twenty-five years a missionary of the American board at the Madura Mission, India. He was one of the best men in the field, and his loss will be felt widely.

Rev. Stephen H. Tyng, jr., recently told the women of his parish that he wanted \$4,000 for their Orphanage, and that they would buy gloves with one button instead of the three or four-button styles they would have no difficulty in raising the money.

## LITERARY AND EDUCATIONAL.

The increase of students at Smith College, Northampton, Mass., demand larger accommodations, and the trustees have voted to erect a new college building.

More Dartmouth students than for years before will teach during the coming winter, the hard times making it necessary for many usually in good circumstances to earn money to pay their college expenses. Schools have been more difficult to obtain, and the pay smaller than in years previous.

One hundred thousand dollars of George Peabody's gift to Yale has been used in the erection of the fire-proof museum. The sum of \$20,000 has been set apart as a reserve fund for the completion of the building, and the income of \$30,000 is available for the care of the museum and the increase of its collections. Mr. Peabody's entire gift was \$150,000.

The *Chronicle*, of the University of Michigan, has been enlarged and improved, and is now one of the best of college papers.

W. W. Corcoran, of Washington, has given the university of Virginia \$50,000 to endow the schools of history, literature and moral philosophy.

The increasing public interest in architecture, is gradually affecting our colleges, and chairs of architecture are becoming more common. The latest appointment is that of E. D. Lindsey, to the new chair of architecture and applied art at Princeton.

In the Yale school of the fine arts ladies have been, for a long time, admitted to equal privileges with the male students. This fall, however, for the first time, do these women appear in the college catalogue.

The filing-shop, the first of the series of mechanical workshops in the Massachusetts Institute of Technology, has been opened. This shop has about 30 places for work, each fitted with a vise. The design is to teach practical mechanism by the class system under the supervision of a thorough machinist.

The patronage of Allegheny College this term is fifty per cent. over one year ago. The next term opens January 4. Twenty-seven hundred dollars were raised in Meadville, Nov. 5th, toward the endowment. It is confidently expected that the financial secretary will be able to raise from \$50,000 to \$100,000 this year.

A. Thorndike Rice, of New York, a graduate of Oxford University, has bought an interest in the *North American Review*, and will become its editor. The Review will still be published at Boston by J. R. Osgood & Co., and will be changed from a quarterly to a bi-monthly. Mr. Rice will be assisted in editing the Review by Rev. Julius H. Ward, of Marblehead, an Episcopal clergyman.

G. W. Curtis advocates pensioning common school teachers. He says: "Teaching in public schools is as essential a part of the public service as the discharge of duty in the army." We agree with Mr. Curtis. The superannuated school-masters should be pensioned, for who more than they have left their "marks" upon the present generation.

The mother of Jean Ingelow died recently at her residence in London, in her 78th year. Her name, too, was Jean, and she was the widow of William Ingelow, formerly of Boston, Lincolnshire. The mother was the devoted idol of the poet's home, and possessed in a great degree the intellectual ability which descended to her daughter.

Charles Fennel Hoffman, a noted literary figure of the old *Knickbocker Magazine*, recently reported dead, is still living at the age of 70, in the State lunatic asylum at Harrisburg, Pa., and his insanity is less obtrusive than for many years. It is now 26 years since his retirement from the world.

The will of John Dove, of Andover, who gave \$20,000 to the theological seminary, and large amounts to other religious objects, leaves \$10,000 as a library fund for Phillips academy at Andover, on condition that they take care of his tomb.

Trinity College has 101 students—21 seniors, 21 juniors, 22 sophomores, and 37 freshmen.

A Chinese polytechnic institution has lately been opened at Shanghai. It is supported by private contributions.

WOMEN'S CHRISTIAN TEMPERANCE UNION.—There are 80 local temperance unions in Massachusetts, all but 18 of which have been organized during the last year. Fifty-eight of these have made themselves auxiliary to the State Union. The aggregate membership of these 80 unions is about 10,000. The money raised by them, this year, is \$19,500. Of this sum the auxiliary unions have raised \$14,745. A temperance fair was held in Boston, last May, of which the net receipts were \$3,800. Massachusetts reports 26 reading rooms and two temperance restaurants, all in successful operation, so far as heard from. It has also 31 juvenile unions, with 8400 members. Over 70 reform clubs have been organized since last November, composed entirely of men who were previously moderate or immoderate drinkers, and having an aggregate membership of more than 30,000.

Eleven county conventions have been held this year, and two petitions circulated—one to Congress, having 22,000 signatures, and one for the repeal of the State license law, having 10,000. Most of the unions hold weekly prayer-meetings, and several carry on three or four prayer and Gospel meetings weekly.

## Commercial.

## BOSTON MARKET.

WHOLESALE PRICES. Dec. 21, 1876.

Flour—Superfine, \$4.25 @ 4.75; extra, \$5.00 @ 5.75; Michigan, \$4.50 @ 5.00; St. Louis, \$4.50 @ 5.00; Southern Flour, \$5.25 @ 5.50.  
Corn—Mixed and Yellow, 60c @ 65c bush.  
Oats—47c @ 50c bush.  
Rye—53c @ 55c bush.  
Sorgho—\$11.00 @ 12.00 ton.  
Feed—Timothy Hay, \$12.00 @ 12.75 ton; Red Top, \$12.50 @ 13.00 per bag; R. I. Bent, \$12.00 @ 12.50 bushel; Clover, 15c @ 16c per lb.  
Apples—\$1.00 @ 1.75 bbl.  
Beef—\$11.00 @ 12.00 for mess and extra mess, and \$12.00 @ 13.00 for family.  
Pork—\$12.00 @ 13.00; Lard, 10c @ 11c; Ham, 11c @ 11 1/2c lb.  
Sugar—Powdered, 12 1/2c @ 13c; granulated, 12c @ 12 1/2c; coffee crushed, 10c @ 11c lb.  
Butter—30c @ 32c.  
Cheese—Factory, 13c @ 14c; Eggs—25c @ 26c cents per doz.  
Hay—\$12.00 @ 12.50 ton.  
Potatoes—80c @ 90c bush.  
Beans—Extra Pea, \$2.75 @ 3.00; medium, \$2.50 @ 2.75 bush.  
Tomatoes—10c @ 12c cents lb.  
Turnips—5c @ 6c peck.  
Herkens—15c @ 16c peck.  
Carrots—25c @ 30c peck.  
Cabbage—4c @ 5c each.  
Marrow Squash—1c @ 1 1/2c lb.  
Dried Apples—6c @ 7c lb.  
Onions—\$2.00 bbl.  
Sweet Potatoes—\$1.00 @ 1.40 bbl.  
Cranberries—\$4.00 @ 5.00 bbl.  
REMARKS.—There is a moderate demand for most kinds of Butter, but choice lots meet with a ready sale. Sweet Potatoes are scarce, and prices are nominal. No change in Apples, and the supply of Turkeys and Chickens is not so large, and prices for fresh lots are firmer.

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AGENTS WANTED FOR THE PATENT CROWN



## ZION'S HERALD

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A. S. WEED, Publisher,  
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## ZION'S HERALD

THURSDAY, DECEMBER 21, 1876.

Before our next issue Christmas will have come and gone. Although not a sacred holiday by ordination, it is sanctified by the deepest, sweetest and most hallowed associations, and has become well-established as a domestic and social, if not a religious, festival, not simply in the Churches, where it has been regarded from time immemorial, but in the general consent of our communities. It is, indeed, a great Christian symbol and monument, even if its date be not accepted. It is the significant and accepted testimony of the ages and the nations to the sublime fact that the Son of God once entered into human life. It is a day of human and holy joy, and of the giving of gifts; for on this day the human family received its greatest gift from God, all life was redeemed from its birth, and home ties were strengthened and enriched a thousand-fold. Now, as we remember the glad and wondrous event, the hearts of the fathers are turned to the children, and the hearts of the children to their fathers. Let us then joyfully and devoutly open our treasures before the gleaming eyes of redeemed childhood; and, above all, let us, parents and children, bestow the richer gifts of our faith and affection upon the marvelous Son of Bethlehem.

Christmas will be a delightful day, whatever may be the condition of the weather without. It will open with shouts and a burst of gladness into happy homes. There will be sunshine in ten thousand family circles, even if there is none without. But there is a better, a brighter, and more joyful Christmas than the family festival. If Christ comes, in a special spiritual advent, into our city, with the opening of the year, it will be a diviner Christmas than any since His first advent. There will be songs in heaven and upon earth also. There will be beaming sunshine, above the blaze of the natural light, in many homes. Treasures and gifts more valuable and fragrant than those brought by the wise men will be laid at the Master's feet. There are shepherds now watching their flocks, who are constantly turning their eyes heavenward, for the glorious vision of the coming Saviour bringing peace and good-will among men. For such a Christmas we prayerfully wait and hope.

Some men have the peculiar notion that the strength of what they say depends largely upon the disagreeable terms in which they express their thoughts. Just in proportion as they can render their opinions offensive to their opponents, they imagine they have in their style of utterance, gained advantage. Some men, when they preach, look and speak as if they were fairly mad with some of their hearers, and measure their gratification with their own performance by their freedom in the multiplication of denunciatory sentences. There is a wonderful difference between earnestness and violence. The more a man really feels, the lower and tenderer his voice. True strength is in the thought, not in the screech in which it is uttered, nor in the exaggeration of the words in which it is clothed. Sincerity, purity, and earnestness of feeling, expressed in honest and calm words, are infinitely more persuasive than the most violent oburgations. If we look and talk as if we are mad, it is a natural presumption that we shall simply awaken the same violent opposition in those that hear us. It is truth, and neither thunder nor wind, that ultimately prevails. All the hammering in the world will not melt, but fire will.

A ministerial friend, of our own Church, a particularly thoughtful and cultivated man, the last one of all others to misjudge the breadth, reality and solidity of the great evangelical movement now affecting all classes in Chicago, called upon us last week and gave us an account of the revival. He assures us that the truth surpasses any expression he can give to it; that while many may be moved simply by the overwhelming enthusiasm of the great meetings, and the perpetuity of the work will require earnest and careful pastoral oversight on the part of the city ministers, still the effects are manifestly supernatural and often astonishing in the extreme. The influence of the meetings reaches the most unexpected quarters. Their subjects have been heretofore strongly prejudiced against all evangelical preaching; infidels, worldly men, men of immense business relations, professional men, and some of the most hopeless and abandoned of the city streets. The work

among the intemperate, our friend says, surpasses anything that he ever heard or conceived as to the power of the Gospel. Men that had been publicly known as confirmed drunkards for years—the subjects of extraordinary efforts on the part of friends to save them, but who had, at length, been hopelessly given over to their apparently inevitable ruin; men who had filled eminent positions in the business world until overborne by drunkenness—such persons have been reclaimed, redeemed, preserved, and enabled even to testify that not only the power of the demon over them has been broken, but that the appetite itself had been removed. Human reasoning stands silent, as did the rulers in the temple before the open eyes of the blind man, when such a man as we have mentioned (and the name of one of this class is freely given in the public prints), stands up from the very jaws of hell, snatched as a brand from the burning, and calmly declares the signal work that has been wrought in his behalf. "For the man was above forty years old on whom this miracle of healing was shown."

The American people must never forget that their direct foe is to be found in the Jesuit. The Jesuit is the impersonation of evil in the guise of religion. With a questionable code of morals and deceptive appearances, he has never ceased to aim a deadly blow at Protestantism and at civil and religious liberty. With the promise of freedom on his lips, he ever means freedom for his Church, for his order. Let his doings in all lands bear testimony. He is almost the only man whose word you cannot trust. Such a travesty of religion and morality the world never before saw.

The Jesuit now has control of the Catholic Church. The Pope is his agent and mouth-piece. The Church only gives utterance to Jesuit orders. Never before has the order obtained such sway over the machinery of that corrupt Church. The accession of this society to power, marks the new departure we have been witnessing in that organization. The hand of the Jesuit is in American politics. Religious power is used to secure political power. He is bound to rule. In all lands he has endeavored to rule by obtaining control of the education of the young and of the political leaders of a people. The same policy is inaugurated here. Hardly has he got his foot on the soil, when he begins to interfere in the school question. This is no accident, but part of a plan designed to subvert our liberties. The Old World gives us warning of what we are to expect from these agitators. Kossoth and Gladstone join in pointing out the pitfall ahead. Will the American people be unmindful of the admonition?

The Jesuit vote is thrown solid on one side, always in favor of one party. That vote turns the scale in our elections. What should we say of any Protestant Church which should manage as does the Roman Catholic? Should we not denounce it? How much more should we this foreign Church which presumes to interfere in our national affairs!

What shall we preach? Preach the Gospel. The Master gave us nothing else to preach. Nothing else will meet the demands of the occasion. We have a sore and terrible disease to treat; an efficient remedy is required, to subdue and eradicate it. But, dire as is the disease, we have in the Gospel an adequate cure, suited not to a particular time or land, but to all time and countries, and to every phase of the evil to be dealt with.

Preach the simple Gospel. Do not attempt to adorn it with the flowers of rhetoric, or to dignify it by setting it forth in the phrases of human speculation. The Gospel, like a Corinthian temple, is most beautiful in its simplicity. It shines in its own pure and subdued light. Christ is greatest in St. John, who exhibits his Master through a transparent medium. Let the incorruptible truth stream forth in an atmosphere so pure and quiet as to be unobscured.

Preach the whole Gospel. No part of it is without use. The remedy was mingled by an infallible Physician, who knew the hurt of sin and the ingredients necessary to its cure. He gives you the prescription to be administered, not analyzed and a part left out.

The habit of making selections from the Gospel is a pernicious one. The nurse might as well select a part of the prescription of the physician and administer it separately. Preach a whole Gospel. As the best general method of preaching, the Discipline teaches us "to convince, to offer Christ, to invite, to build up, and to do this in some measure in every sermon"—a direction which all preachers may appropriately follow in their weekly ministrations.

### SIFTING FOR THE PULPIT.

The time was, not very long ago, when the supply of preachers in our Church was so much below the demands of the work that special prayers were offered in Conferences that the Master would send forth more laborers into His vineyard. But the occasion of just such a prayer has passed by with us. In number, throughout a large portion of the field, we have as many preachers as preaching places. If our ministers, as in former days, would, or could, go out, relying upon the providence of God, to find opportunities to establish Churches where they do not exist, the same earnest petitions might be put up for additional laborers.

But as the work is now conducted, we have reached the point where, in all the older Conferences, there is more than an adequate number of ministers proffering their services to meet all the requirements of the established charges. Near the close of the last session of the New England Conference, there were six more men upon the Minutes, in the hands of the Bishop, to receive appointments, than there were places to send them. The well-known advice of the late renowned editor of the *Tribune*

could not even be given in the dilemma—Go West, brothers, go West!—for the Bishop affirmed that the Western Conferences were in the same condition.

Special difficulties occur in the immediate vicinities of our theological schools. As supplies by the young brethren can be obtained for a limited sum, Churches, feeling somewhat the burden of their current expenses, are disposed to avail themselves of this opportunity, and the men of families in the ministry are still more crowded out of their legitimate opportunities for pastoral work. One of the mature members of the New England Conference, with a family, an able preacher and a good pastor, who has filled an average line of appointments for a number of years, has, thus far this year, received from the station where he labors, the sum of sixty dollars; and another, one of the finest, clearest, most incisive and philosophical minds in the Church, will obtain, when his full salary is paid, the sum of two hundred dollars for the year's work. Average human nature is too weak in these days to bear gracefully and sweetly these severe strains, not so much upon faith, indeed, as upon physical endurance.

Now, it is vain to say that there is not a call still in the Church, and an imperative one, for a certain class of preachers. It is hard to fill a peculiar line of appointments. As Mr. Webster said in reference to the law, so it may be said of the pulpit, there is always room in the upper chambers. Men of genius, men of popular gifts, men that can attract the multitudes, and are successful in applying evangelical doctrines to the healing of thronging crowds, these men are sought for over land and sea. There are many outside, important posts, educational and reformatory; editorial positions and literary stations, where the supply is still somewhat below the demand; but in the legitimate field of pastoral service, our present facilities fully supply all but the first and special classes of ministerial talent.

Now, in view of this well-known condition of things, it is very evident that there is no need of hurrying men into the ministry. There is abundant opportunity for them to be amply prepared. It is the worst possible policy to hasten a young man to the theological seminary without permitting him to avail himself of the training of the academy and the college. Indeed, if age, family, or health prevent a full course, he should take the academic by all means, as he can study theology after he commences his pastoral work; but he can never prevent the embarrassment he will always suffer from the lack of the indispensable rudimentary training, after he enters upon pastoral work. It is an idle and dangerous experiment to commence building a house at the roof.

In view of the great expense to the Church, and to the individual himself, of securing a full academic and theological education, no young man should be encouraged to undertake it without his spiritual and intellectual gifts are sufficiently manifested to remove all doubts in the premises. After young men have submitted themselves to a discipline of seven or eight years, and expended many hundred dollars, they feel that they have a special claim upon the Church. They are not willing to accept such salaries as some of the excellent men in our ministry are now obtaining. They are unwilling, by their large scholarship, to preach in school-houses, halls and private dwellings. The apostolic direction to a bishop to be the husband of one wife they heartily accept, in the very hour, or before, they step out of the seminary. They shrink from frontier and home missionary work. Their library, to begin with, is too large for saddle-bags, and a comfortable station will only give them a fair opportunity to use it. Now, if this is to be the necessity attaching to a full ministerial training—and who can hope for any different result?—then it is very evident that the Church must exercise special vigilance over the young candidates that offer themselves to her ministry, and propose to enter upon the appointed course of study. That they may not be painfully and disastrously discouraged in the end, and that she may not be sadly disappointed herself in attempting to set them at work, only those who give excellent promise should be encouraged to go forward.

It is also evident that a large portion of the work cannot (certainly in the present generation) be supplied by these carefully trained men. Men of the people, men with the people, men sharply understanding the people, speaking plainly to them in their own language, living like them, rising with them; special men, full of peculiar genius, and as full of the Holy Ghost, will be constantly needed, and will doubtless be constantly thrust forth by a divine Providence, to press forward and carry on the evangelical work. There will be no caste or class of ministers created on this account; for the latter men will often be the most popular and intellectually powerful. They will be often called to the first pulpits after their practical training in the field, and many academically trained men will be happy enough to supply the charges these pioneers and frontier men have established.

These thoughts have been growing upon us for a number of years back. We are hearty supporters of our educational institutions. We recognize the indispensableness of a thorough training for the ministry. We practically believe in our education societies for aiding young students looking to the ministry; but these serious facts, to which we have alluded, have constantly

confronted us; and it has seemed to us that the time has come for the Church to carefully weigh the matter, and look well to the character and promise of the young men she is encouraging to seek the highest places in her gift, and to sit out those, for their own sakes as well as hers, that promise only to be a burden and an obstacle rather than efficient instruments.

### EUROPE IN SUSPENSE.

The diplomatic grandees are still indulging in their war of words while hurrying from various quarters for a so-called Peace Conference in Constantinople, and their utterances, at least, are so bitter and hostile that it is not easy to see how the matter can end without coming to blows. The general impression seems to be that Russia desires war, and, if all accounts be true, is certainly preparing for it by levying troops and transporting them to the immediate vicinity of the scene of conflict, while ordering her fleets to anchor in our ports during the winter, that they may not be locked in the ice of the Baltic in case they be needed before the spring.

Much, of course, will depend on the position of the other Powers, all of which seem inclined to compel peace for various reasons, but largely from the fact that public opinion everywhere is averse to war, except in Russia; and a very peculiar characteristic of this contest is the large extent to which public opinion is shaping and controlling it for European nations. "Public opinion" is just now said to be the sixth great power; the political councils of Europe. We saw how it recently agitated all England to its very centre, and, under the influence of Gladstone, became under the English minister of foreign affairs, forcing him to recede from his position against his convictions. All still this self-same public opinion is so fickle a dame that just now she seems inclined to serve two suitors, and enter into an alliance with both a liberal and a conservative; for England scarcely knows whether to live the Turks, or hate the Russians.

And, again, in Germany public opinion is largely in favor of peace. It is somewhat a doubt from the silence of its great chancellor, who resolutely declines to have an opinion in the matter for the great public. Bismarck has been so systematically reticent about the matter that he has thereby acquired the net and significant cognomen of the "Sphinx of Varzin." When matters waxed hot in the discussion, he retired to Varzin, his rural retreat, and at a whisper could be obtained from him under any inducement, although his countrymen knew, as did all to diplomats of Europe, that he kept up an intensely active thinking. Bismarck is evidently quite inclined to let the Russians get through this matter; they got into it, namely, of their own accord.

The publication of Germany, as a nation, is early averse to spending any money in shedding any blood in the matter; so long as it is possible to keep out of it, and the well-defined opinion of self-interest and cultured nations as Germany, is quite likely to exert a great influence on its rulers.

And, again, public opinion is virtually controlling this matter in Russia, although it is a very different element in Russia where the masses cannot read or write, and where they are led by impulse rather than by reason. It seems quite clear that the Russian monarch has been forced into his present position against his will by the Pan-Slavist party within his realm, largely influenced by the power of his successor the Russian throne.

It may be safely asserted that the world at large maintains, in these complications, the last few years, that Turkey is at least more in the right than Russia. The can scarcely be a greater injustice for the subjects of one power to annoy another with emissaries of support, and doing all they can to excite an insurrection, while the nation large and the government assume them of innocence, and declare that they desire nothing so much as the preservation of peace and civil order. Abundant testimony now proves that Russia has for some time been violating the first principles of international law against Turkey, and sinning against that high-toned morality that should obtain among nations as well as individuals. But one Power has had the courage to declare that Russia has been violating the law of nations in continued aggressions in south-east Europe; and we are forced to believe that England does this more because of the selfish interest she has in the matter than from any other motive.

Russia seems to feel that she is ripe for the crisis, and that the moment is opportune, indeed, too good to be lost. This proved by the enthusiasm awakened throughout the land at the late speech of the Emperor, in which he actually declared the nation ready for war though preferring peace.

He blew up, and the flame came forth because the mass was ready for combustion as in 1870 the French nation at the call of its Emperor went to the battlefield as to the dance. This readiness Russia to respond to warlike appeals will be the greatest obstacle in the way of peace, and holds all Europe in the greatest suspense while awaiting the result of the Conference of the Powers in Constantinople.

And there still another Power with public opinion at its back, which will be a factor the result. It has not of late years in such conferences, been usual to consult the opinions of Turkey

but we opine that this time the diplomats of Europe have gone to no corner's inquest as simple jurors. These gentlemen will learn better in Constantinople than elsewhere that there is just now an immense power behind the Turkish throne, of which they will be forced to take cognizance and account. The Mohammedans of Turkey and all the Orient are stirred to great depths in this matter, and a single spark cast into this combustible mass would produce a terrible explosion. The occasion may be Turkey's opportunity as well as that of Russia. The Sultan may never find a more favorable chance to rouse up to his assistance the fanatic masses of the Mohammedan East to a war, not so much for him as for a defense of the faith; and if it comes to this, Europe may well tremble for all its interests in the Orient. Hence this suspense to know the result.

### Editorial Items.

The annual meetings of the Wesleyan Association have come to an end, and much social enjoyment and Christian congratulation. For many years in its history, the fortunes of its paper, for which it is first organized and incorporated, were so precarious, that its annual balance was anticipated with no little anxiety; but, in later times, a benign Providence has smiled upon their greatly enlarged enterprise.

Some of the noblest Methodists of Boston, whose names, now that they have been translated to a higher sphere, are like ointment poured forth, were members of the Association; and their successors are every way worthy of them. They accept responsibility, they bear burdens, and perform services, without a dollar of worldly compensation, and are planning large and generous benefits for the Church of their choice and love. When the indebtedness upon their noble building, which is decreasing every year, and was shrunk during last year by a number of thousand dollars, is removed, the annual income from their property, which is sacredly devoted to the interests of the Church, will, every year, be adequate to the founding of a professorship in one of our universities. All the zeal of our ministers and people in the increased circulation of our paper helps to hasten this not far distant hour.

The meeting on Wednesday evening, December 13th, was fully attended, and one of much interest. The reports of the Treasurer and Agent of the paper, for a year of such remarkable depression, were as grateful as they were unexpected. The words of the visiting brethren from the patronizing Conferences were peculiarly encouraging, as were also the letters of those that could not be present.

A thanksgiving dinner seemed the appropriate climax to so harmonious and pleasant a summing up of the year's results. The speaking that followed was, naturally enough, colored and prejudiced by the abundance and excellence of the cheer; and thanks to God, with thanks to those who were the cheerful and wise workers together with him, were intermingled with many laudatory but amusing sayings, which served as a happy and necessary aid to digestion, and as wise bi-lateral a lively sense of the great and eminently religious enterprise in which all were engaged.

The officers of the Association for the year are:—  
President—E. H. DUNN.  
Vice President—JACOB SLEETER.  
Secretary—JOHN G. CARY.  
Treasurer—JAMES P. MAGEE.  
Auditor—A. I. BRYNEN.  
Directors—FLYNN NICKERSON, T. P. RICHMOND, FRANKLIN RAND, CHARLES WOODBURY.

The note-writers of the *College Argus* in the last issue, are too mad to tell the exact truth. ZION'S HERALD did not print the "bare-faced lie" that co-education was the cause of the resignation of the elected class officers. It was not for a principle that the male members elected resigned; but, simply, because a lady class-mate was chosen by a majority of their number; and thus was it stated. The irritability exhibited in view of public criticism is the most wholesome element we have seen in the affair. It shows that the young men are properly ashamed of it. Neither did the *HERALD* devote an editorial column to the boyish affair; only two items. One of these was written in commendation of a sensible article in the *Argus* in defense of co-education. We are happy this week to speak without qualification of the manly and sensible leading editorial of the *Argus* of Dec. 12, upon the affair. We could say nothing, ourselves, better, or more to the point, than this:—

"We think that we express the opinion of the majority of the class when we say, that in a class at Wesleyan University, ladies have the same right as gentlemen to take part in such a combination of social and literary exercises as the class-day exercises are. While admitting in part this social basis of class-day exercises, we claim that they have also a literary basis, and that in the principal appointments, such as the oration, poem, and the like, the literary basis is pre-eminent. The question properly has nothing to do with co-education, but with the right of the ladies to be admitted as members of the class by the action of the faculty, we claim that they have an equal right with gentlemen to a nomination to any position upon the list of campus exercises, and that the election should be based upon the comparative excellence of those nominated, whether gentlemen or ladies."

We have examined with great satisfaction the prospectus and advanced sheets of an unusually valuable work, now passing through the press of E. Steiger, New York. It is entitled, *Kiddle and Schen's Cyclopaedia of Education*. It will make, when completed, a royal octavo of 500 pages, and will be sold only by subscription; in the cheapest form at \$5.00 a copy. It will give, in alphabetical order, information as to nearly everything that can be asked about schools of all grades, local institutions, general subjects of education, modes, theories, discipline, legislation, laws, systems of different countries, different kinds of institutions and statistics. This work is under the supervision of Mr. Henry Kiddle, the cultivated and able superintendent of education in New York city, and of Prof. Alexander J. Schen, of whose expertness in endless lines of invaluable statistics, our readers are well informed. The work seems to be thoroughly done. We have read in its early pages the account of Boston University, which takes up four long columns. It is a clear and full presentation of all the schools of this institution, evidently carefully verified. We shall look forward with much interest to the completion of this great and valuable work.

We know that we shall do our readers a favor by directing their attention to that most valuable practical journal, the *American Agriculturist*, which is just now entering upon its 35th year. It is packed full of useful information, that cannot fail to be very helpful to every family, and to every man whatever his calling, and whether residing in city, village, or country. Each volume gives from 600 to 700 fine original engravings, that are both pleasing and instructive—to housekeepers and children, to farmers, mechanics, merchants, professional men, indeed, to all classes. Its house plans and improvements, with full particulars of cost, etc., with engravings, its fearless exposure of humbugs and quackery, indeed, its whole make-up and its thoroughly reliable character, render it worthy of a place in every household, and we strongly advise every one to have it. An immense circulation enables the publishers to supply it at the low cost of \$1.00 a year, post-paid, or four copies for \$5.00. Send at once for volume 35, to the publishers, Orange Judd Company, 245 Broadway, New York City.

On Monday afternoon, Dec. 11, Prof. William L. Marshall gave a complimentary lecture, with stereoscopic illustrations, to the Preachers' Meeting and their invited guests, in Bromfield Street vestry. The entertainment was richly enjoyed. Dr. D. H. Ellis, in a very appreciative resolution, expressed the remarkable interest that had been excited both by the admirable lecture upon the sublime natural scenery of Montana, and by his wonderful pictures taken from nature. He well entitled his lecture, *An Evening in Wonderland*. There is probably no natural spectacle in the world combining so many sublime and extraordinary scenes. Prof. Marshall went into the valley of the Yellowstone with his family, and gave himself abundant time to become familiar with the strange phenomena of this great national park. We cordially advise our lecture committee to engage the services of Prof. Marshall. He profits as well as pleases. His entertainment is worth a score of ordinary lectures. Address him at Fitchburg, Mass., or through B. B. Williams, 238 Washington St., Boston.

One of the special elements of the interest at the quarterly meeting of the Woman's Foreign Missionary Society last week, was the presence of the excellent and beloved medical missionary, Miss C. A. Swayne. She is enjoying, with not a little restiveness, however, on her part, the privilege of returning to her chosen work, a greatly needed period of recreation. It is, however, rest only in the change of climate and the character of her labor. She is studiously applying herself of every opportunity to increase her professional knowledge and to advocate the great missionary cause. She is a lady of unassuming but winning manners, thoughtful, devoted and unselfishly adapted, by skill and piety, to her very delicate and very important office in the mission field. She expects now to spend some time in this vicinity during the coming spring, and will be able then to visit our homes and our Churches, and permit our ladies to enjoy the inspiration and instruction of her experience and observation.

The telegraph, December 14, announces the expected death in Buffalo, of that noble man and devoted missionary, Rev. Simon Howard Calhoun. He was not able to be at the last meeting of the American Board at Hartford. For nearly forty years he has been a missionary in Palestine, under the shadow of the cedars of Lebanon. He was a man of high and unshaken purpose, of deep and harmonious piety, and thoroughly consecrated to his work. We well remember, when pupils in the Springfield High School, and he the master of it, that he was powerfully converted, and dropped the prayer-book from which he had before that formally read the morning supplications, and offered extemporaneously a most earnest and tender prayer. Now he is crowned!

We have received a letter from South Carolina, giving an account of the most virulent abuse, violent and blasphemous denunciations, and insolent threatenings of death if they did not leave the State, visited upon Drs. Cooke and Webster, on board a train of cars from Columbia to Orangeburg, by a crowd of the followers of Wade Hampton, who had been at the Capitol to aid in defeating the assembling of the Republican members of the Legislature. It shows the desperate character of the present struggle in that State, the helplessness of the State government to prevent lawlessness and abuse within its limits, and the constant exposure to indignities of the best men from the North, in the discharge of their legitimate business, from the borders of unrestrained rogues, which prowl over the country. The letter will appear in the next issue of the *HERALD*.

There are several English magazines prepared especially for Sunday reading, and rendered particularly interesting to young people by an abundance of spirited cuts. Such a magazine, Frank Leslie has just started in New York. Rev. Dr. Deems, of the Church of the Strangers, is its editor, which gives ample assurance as to its wholesomeness and literary ability. The first number is really very attractive, and is full of excellent and instructive reading. It is profusely illustrated. Among others it has a recognizable cut of the late lamented Bishop Janes. It is issued monthly, at \$2.50 per year.

Dr. O. H. Tiffany closed the Bay State course in this city last Thursday night, with his eloquent and patriotic lecture upon the "Century and its Lessons." The Doctor is a favorite lecturer at the East, and his inexhaustible good-nature makes him always a welcome guest. It is now well understood that he will succeed Dr. Chapman at St. Paul, N. Y. This will be a pleasant arrangement for that Church, but how will Trinity, Chicago, enjoy the transfer? The Doctor has been eminently successful in his last parish, and has been blessed with a fruitful revival.

Let our Sunday-school readers be sure and examine the long and admirable list of "helps" published by Nelson & Phillips, and for sale by J. P. Magree, advertised in our paper. No Church makes such elaborate and abundant provision for its children and youth and their instructors, as ours. The *S. S. Journal* has monthly an exhaustive comment, in every form and for every age, upon the international lessons. The *Normal Class*—a Sunday-school quarterly—will aid in the higher instruction in Bible interpretation; the *Compend* is the cheapest and handiest of commentaries, and the question books and illustrative leaves for the little ones are all that can be desired.

To introduce good books into the families of a community is next in importance, if less important, than the preaching of the Word. We notice that one of our ministers, Rev. Wm. D. Bridge, has recently published a four-page circular, containing simple descriptions of six highly valuable works, of recent publication, which he is seeking to introduce during the season of book purchases. We

do not think commendation will have effect in this matter. The six works are: Nelson and Phillips' New Family Bible; The Lord's Land; Rufus Wendell's edition of Farrar's Life of Christ; The Speeches of the United States; and Best Thoughts and Discourses of D. L. Moody.

Rev. R. H. Howard finds it impossible to exhaust his inkstand, by pouring it into all the weekly, monthly and quarterly periodicals of the Church. So he occasionally issues a special sheet. This time, with singular propriety, he entitles it, *Our Paper*. It is also the organ of the Tabernacle M. E. Church. Its editor is an old hand at the wheel, and his well-filled sheet shows both his diligence and facility.

The note-writer of the *College Argus* says it is a "bare-faced lie" to say that co-education had anything to do with the late ungenerous treatment of Miss Ellis, in Middletown; but Mr. W. L. Haven, in his defense of the class, in the *Boston Globe*, says:—

"Thirdly, the large majority of the opposition do not believe in co-education. This subject I do not intend to discuss, though I cannot see why an opponent of this principle is not as fully justified as an advocate, in acting according to his belief."

What does the *Argus* say to this? We are indebted to Mr. Staples, of the executive committee of the Y. M. C. Association, for a pamphlet copy of the Proceedings of the Eleventh Annual Convention of the Massachusetts Association, held last October, in Newburyport. It is a very interesting document, containing all the admirable and practical addresses of the occasion. The meeting itself was one of the best held under the auspices of the Society.

Adams, Blackmer and Lyon, Sunday-school publishers of Chicago, Ill., have prepared capital pocket diaries for 1877—one for superintendents, and one for teachers. They contain a list of the international lessons for the year, with all necessary blanks for reports and statistics, etc., with full pages for the gathering of illustrations for the lessons. It is a capital device, happily executed. Price \$1.00.

Our readers, who are, from conviction, we doubt not, the most of them, hearty temperance men of the most radical stripe, will read with profit, and lay aside for reference, the twenty-fifth report of the Massachusetts Temperance Alliance. It shows the latest aspects of the great reform. Its statistics are both appalling and inspiring. There is much laid out to be pursued in this vital reform, and we are well able, with God's blessing, to go up and possess it. Send to the Alliance rooms, 36 Cornhill, for a copy.

"That is just what women ought to hear," said a somewhat undemonstrative lady to us, during the admirable address of Mrs. Dr. Steele, on Wednesday afternoon at the missionary meeting; "it will lift them up out of their daily routine and broaden their view, and give them a sublime object in life." To all of which we most sincerely and heartily say, amen!

Miss Lillian B. Norton, who has been singing with so much success at concerts in our city, of late, and whose voice is considered one of remarkable purity, sweetness and power, is a granddaughter of our excellent Rev. John Allen, of camp-meeting fame, and was a pupil of Dr. Tourje.

Prof. Wm. North Rice, of Wesleyan University, sailed for the Bermudas December 7th, where he is going for scientific study and the collection of specimens, zoological and geological. Prof. G. Brown Goode is already there, and will assist him in his work. He expects to return about the middle of January.

WESLEYAN UNIVERSITY. — A special meeting of the Board of Trustees of Wesleyan University will be held at the office of Hoyt Bates, 72 Gold Street, New York, on Thursday, December 28th, 1876, at ten o'clock, A. M.

OLIVER HOYT, Pres't Board of Trustees.

An English paper says that "the prominent position before the American people held by the Widow Butler is proof of the rapid progress of Woman's Rights in that country."

The W. F. M. Society held a very successful quarterly meeting last week, a full account of which will appear in our next paper.

The Worcester District Messenger, sent out by Rev. Alfred Noon, contains an admirable summary of local, denominational news. It is a very spirited little sheet.

Bishop Foster preaches at the Broadway M. E. Church, South Boston, next Sabbath afternoon at 3 1/2 P. M.

BOSTON PREACHERS' MEETING. — The number in attendance Monday morning was not large. After the Minutes of last meeting were read and corrected, on motion of Brother Bates, a committee of three was raised to prepare an organ for the use of the meeting. Messrs. Bates, Gould and Tourje were constituted such committee. By motion of Brother Bates, Bishop Foster was requested to preach a Christmas sermon before the Preachers' Meeting next Monday, at 10 1/2 o'clock, in Bromfield Street Church. Collection to be taken, after the sermon, in behalf of the Freedman's Aid Society. Dr. Peirce presented the manuscript of a tract designed for circulation among the colored people of the South, and written by one of their number—Rev. J. B. Middleton, of the South Carolina Conference. The tract aims to set forth the relation and duty of the colored people to the country and themselves.

The tract and its author were strongly commended by Bishop Foster, and the meeting assumed the publication of one thousand copies, to be sent to its author for distribution. The hour for the order of the day—Dr. Clark's address on missionary affairs—having arrived, Rev. W. McDonald led in singing, and the doctor was introduced. He delivered a very able address, giving an outline of the missionary contributions for the last fifteen years, and closing with a remarkably animated and rousing appeal to the pastors of the Church.

Wesleyan Association. It was an event of my life, not to be forgotten, on the 13th instant, to meet and catch the inspiration of such a noble body of laymen, as composed this association. I was impressed by them like to Araby's queen in the presence of Solomon. The significance of the enterprise on their hearts and hands may be estimated by the fact, that, in the near future, there will be about twenty-five thousand dollars, annually disbursed, for the propagation of Methodism in New England. Somehow, the grandeur of this centre of moral power touched me as it never did before. Evidently ZION'S HERALD is in the hands of men, who, to-







## THE SUNDAY SCHOOL.

Annual Review.  
Sunday, December 31.  
Lesson XIV.

BY REV. W. E. HUNTINGTON.

On the last Sunday, and the last day of the year, we may fittingly take the Psalmist's sentence upon our lips and say, "Thou crownest the year with Thy goodness." The questions which are asked below may suffice to bring out the salient points in the year's lessons, by refreshing the memory with the principal persons, places and truths that have occupied our attention during the year.

## FIRST QUARTER.

I. Who was Saul? What was the act of disobedience for which he was rejected? What prophet gave the sentence? Why did Saul spare the best of the flocks taken from the Amalekites? Against what sin does this lesson give warning?

II. Whose son was David? Who selected him as a prince for Israel? Name the other sons of Jesse who were rejected. Was it the human penetration of Samuel, or divine sovereignty, that designated David for the kingship? Describe the anointing of the shepherd lad. What is meant in the words, "The Spirit of the Lord came upon David?"

III. Who was Goliath? What preparation had David had to enable him to meet the Philistine giant? How did the young shepherd act in Saul's armor? What weapons became effective against Goliath? How does this lesson teach us to be natural? Was it skill, or divine help, that gave David the victory? Or both?

IV. Give an outline of Jonathan's character. Why did this son of the violent Saul love David so tenderly? How did Saul promote David, and why? What foolish but true refrain did the people sing that vexed the heart of Saul? How did the king try to slay David? Was Saul at the same time afraid of the young warrior?

V. Give an account of the covenant which David and Jonathan made together. How did Jonathan signal to David Saul's determination? What happened as these two friends parted from each other, to prove their great love? How does the story of these two young men illustrate the fidelity, sympathy and permanence of true friendship?

VI. How large a force did Saul lead against David? In what wilderness was David concealed? Tell the story of Saul's falling into David's hands unconsciously. Did David's mercy to Saul in sparing him affect the king? Point out the commendable traits in David's character.

VII. Where was Saul's last battle fought? What do you say was the cause of his repeated disasters? How did the king's pride show itself in the last request he made to his armor-bearer? How many of his sons perished in this fight? Was the issue of Saul's career such as might have been expected, considering his character?

VIII. Were the Philistines alarmed when David became king? What does David do before engaging the enemy? What was the sound in the mulberry trees? In what valley was this miraculous piece of strategy enacted? Is God always on the side of the heaviest battalions?

IX. What was the ark? From what place did David bring it? Describe the means of conveyance used. What was Uzzah's sin? Why was David displeased in this disaster? How long was the ark delayed? Tell how it was at length taken to the city of David.

X. Upon what does David found his hope in God? What did David mean in praying for the establishment of his house? Did the promises of God give the king encouragement to pray? What inspires us to pray?

XI. Who was Absalom? Why did he wish to rebel? How did he gather to himself friends? Where was he established first as king? On what pretext did he leave his father? Who was Abithophel? Did David attempt to crush his favorite son's revolt?

XII. Between the gates of what city did David watch the contest of his army with Absalom's? What two messengers brought tidings? How did the news of Absalom's death affect the king? Where was the battle fought? How did Absalom come to his end?

## SECOND QUARTER.

I. How long after the crucifixion did the ascension of Christ take place? To whom did Jesus show Himself alive after His resurrection? Did He promise to His apostles a baptism of the Holy Ghost before they should enter upon their ministry? What did the two angels say to the disciples, after Christ had ascended? Where did the ascension take place?

II. What was Pentecost, in its Jewish meaning? What does it mean to Christians? Describe the advent of the Spirit. Was there a miracle of tongues, or of hearing? How many nationalities were represented in the crowds? What condition in the young Church favored this descent of the Spirit?

III. What flippant charge was made by mockers against the disciples? Who was the apologist on this great occasion? Why does Peter appeal to prophecy? To which of the prophets did he refer? Give a summary of his argument.

IV. What was the effect of Peter's sermon? Did the apostles continue to exercise miraculous power? Why was it necessary that these early Christians should hold property "in common?"

Were they cheerful under their trials?

V. Who were the actors in the first apostolic miracle? What did the lame man expect? What did he receive? Was he converted as well as cured? How did this miracle affect the people? In whose name did Peter raise the lame man to his feet?

VI. What did Peter say, in explaining to the crowd this cure? What plain truths did he tell them? How does Peter prove that Jesus Christ was the true Messiah? Does he reprove the Jews for their unbelief? How does he palliate his charge against them?

VII. How did the Sanhedrin behave towards Peter and John? Did the disciples blanch before the threats of the rulers? What proof was there that the apostles had wrought a miracle? What commands did the council lay upon them? What tribunal did they consider the highest?

VIII. What kind of service did the company of disciples hold, upon the release of Peter and John? What token of God's presence did the praying company receive? Give a short synopsis of the prayer they offered.

IX. What was the sin of Ananias and Sapphira? Why was it right that so swift and severe a punishment should fall upon these persons? Did Peter act with more than human sagacity and authority in this case?

X. Why was it necessary that the apostles should carry miraculous power? Does Peter seem to have been specially gifted? By whom were the apostles put into the common prison? Who released them? Did the liberated men keep silence? Why did the council fear the people?

XI. How does Peter challenge the authority of the Sanhedrin? Is his speech softened by his imprisonment? Who was Gamaliel? What was the alternative which he presented in his argument? Is it probable that he believed in Christ? What effect had his counsel?

XII. Why did it become necessary to institute the office of deacon? How many of this order were chosen? What became their special work? Give some idea of Stephen's character. What false charge was made against him? In what manner did Stephen meet the charge?

## THIRD QUARTER.

I. To whom did King David make his charge? Can you think of a good reason why David should not have built the temple? Who designated Solomon to be king, and builder of the temple? What does David say to the officers of his kingdom about God's commandments? What are his impressive words to Solomon?

II. Did Solomon act reverently as he assumed the crown? Where did he go to offer sacrifices? Was this a particularly appropriate act for the temple-builder? For what did Solomon ask God? Was it a mark of wisdom in him, to engage in buying horses from Egypt?

III. What historic associations were there about the mountain upon which the temple was built? At what time was it begun? Give its dimensions in feet. Name its separate parts.

IV. With what imposing services was the temple dedicated? Where, in the temple, was the ark deposited? What manifestation was there of God's presence? What was the import of Solomon's thank-offering?

V. Where did Solomon stand, as he offered the prayer of dedication? Why should Solomon have performed this priestly office of dedication? Does Solomon rely upon the old covenant made with Jehovah and David? What distinct requests does he make concerning the temple?

VI. Where did the queen of Sheba reign? For what purpose did she visit Jerusalem? Was she disappointed in the greatness of Solomon? What gifts did she leave with the king? What expression from this royal visitor showed that she was of a reverent mind, at least?

VII. How is Wisdom represented? Where does she speak? What does she say to the simple, to scorners, and to fools? When will Wisdom mock and laugh at the wicked? Do these words of Wisdom accord with the messages of the Gospel?

VIII. What will Wisdom do for a man? What is said about serving God with substance as well as with the heart? With what precious things is Wisdom compared in value? How is she like a tree of life?

IX. What little creature is made an example of industry? What proof is given to the sluggard? What silly, sinister actions are ascribed to the wicked? Name the six things which it is said the Lord hates. What allusion is made to the authority of father and mother?

X. What six characteristics describe the drunkard? Is total abstinence enjoined in this lesson? What vivid simile is used of the effects of strong drink?

XI. What does this lesson teach as to the virtues of an excellent woman? What is said of her kindness? What is the price of a virtuous woman? Mention some evidences of her industries. Is her piety a distinguishing trait?

XII. Why should piety be a trait of youth? Give the beautiful similes used to represent old age. Had Solomon reason to say, "All is vanity?" What does he declare is the conclusion of the whole matter?

[For a review of the Fourth Quarter see last week's ZION'S HERALD.]

It wouldn't be a bad idea to pin the little boy's comparison of "cold" to your memory nowadays: "Positive, cold; comparative, cough; superlative, coffin." — *Cheyenne Leader.*

## The Family.

## CHRISTMAS.

BY MRS. JANE HOSFORD.

See that brow untouched by care,  
Countenance surpassing fair,  
Thoughtlessly she moves along,  
Warbling over the sweet song,  
Hark, the herald angels sing,  
Glory to our new-born King!

Watch those children as they bring  
All their joys to Christ their King;  
Singing as they onward go,  
In sweet measure, soft and low,  
Peace on earth, and mercy mild,  
God and sinners reconciled!

List to our melodious choir,  
As with organ, harp, or lyre,  
Hearts and voices now ascend,  
While the words with anthems blend,  
Christ, by highest heaven adored,  
Christ, the everlasting Lord!

Look we for the coming time,  
Search the prophecies divine,  
Watch the star rise in the east,  
Journey on till it doth rest,  
O'er the babe, "Behold Him come,  
Offspring of a virgin's womb!"

Hark! the song breaks forth again,  
Linger we to catch the strain;  
For the time has come and gone  
When the Star for Israel shone.  
"Veiled in flesh the God-head see,  
Hail the incarnate Deity!"

We may ponder on that time,  
Full of majesty divine,  
While as man He lingered near,  
Spotless, pure, with love sincere.  
"Pleased as man with man to appear,  
Jesus, our Immanuel, here!"

And the child may now be taught;  
To His foot-stool may be brought;  
He the little ones hath blessed,  
To His heart their forms hath pressed.  
"Hail this heaven-born Prince of Peace,  
Hail the Son of Righteousness!"

Angels, as they onward speed,  
Ministering to our need,  
Might in some benighted clime  
Tell those who in anguish pine,  
"Light and life to all He brings,  
Risen with healing in His wings."

Soon shall all with one accord  
Shout forth glory to our Lord;  
For the story will be told;  
How he left the Father's fold:  
"Mild He laid His glory by,  
Born that man no more may die."

Yes, the saved shall unite  
To send forth the Gospel light  
Of that blessed babe, who came  
Us His heritage to claim.  
"Born to raise the sons of earth,  
Born to give them second birth."

May all nations learn the song;  
Antiphons rise from every tongue;  
Young and old their homage pay,  
Swell the choir in that great day.  
"With the herald angels sing,  
Glory to our new-born King!"  
*Cliftondale, Mass.*

## ONE CHRISTMAS EVE.

BY ELKANOR S. DEANE.

Christmas was coming! But Mr. Eaden was gone, and the family had moved into a cottage by the river side, and many things so different with them that not only the children, but mama and Aunt Mary felt some anxiety about the coming festival.

"I don't believe we shall have any kind of a time, Christmas," said Frank to his sisters. "Pa's gone, and mother says she cannot get much for us—only things to wear, that we should have any way."

"But damna's toting, and danpa," said Fannie, "and danma'll tell 'ories, and I'll yide on danpa's foot."

"Yes," said Annie, "and grand-mama will make wax babies—over so many; and funny bonnets—beautiful—with capes!"

"Papa used to fill up our stockings," Emma said, "and he'll think of us, I know, and maybe Uncle Winchester will bring us some books. I'd rather have books than anything."

"Oh, yes! and Grandma Eaden sent us a box last year and year before—oh, we shall have merry Christmas! I'm not afraid. I'll go and ask mother if the box hasn't come already. She's always keeping it so private."

"Mother," said Frank, "won't Grandma Eaden send us something for Christmas?"

"I think so, Frank, but I would not calculate on it—we may be disappointed."

"Mother," persisted that young gentleman, "no, my boy, but there is plenty of time. Christmas will not be here for a week."

For several days, every time Frank came into the house his first question was, "Mother, has any box come from grandma?" and he and the girls would have given up all hope of it if mama had not always said, "I think Grandma Eaden will remember her grandchildren."

The box arrived at last, two days before Christmas, and it so happened that Mrs. Eaden was the only one who knew when it came; and she told only Aunt Mary. It happened, also, that master Frank, on that day, omitted to ask his usual question, and began, instead, to peep about in the dark closets and private nooks to see if it had been hidden away; and as the time drew near he stopped talking about it, thinking there was no box coming.

"How should you like having your presents in the sitting-room on Christmas eve?" asked mama, when the children were together at dinner the day before. "Then you need not keep yourselves awake, or be feeling after your stockings in the dark, cold morning."

"First-rate, mother!" said Frank; "and couldn't we have an illumination?"

"What is a nomenclature?" asked one of the little ones.

"Oh, I know. It is lights in the windows," answered Emma, to whom Frank had described the lighted win-

dows he had once seen at Grandma Eaden's when on a visit there with papa. "Can we have it, mama?"

"I think Aunt Mary and I will be able to illuminate one window. Which shall it be?"

They talked the important matter over, and decided on the one window at the side, rather than one of the front windows. It could be seen by people coming down the street, and the Leonard's, who were the nearest neighbors, would have a good view, and that would be pleasant.

It chanced that in moving to the cottage, Mrs. Eaden had found a forgotten box of wax candles and tin holders that had been used for a similar purpose, and she thought they would serve the best purpose now in giving pleasure to the children. These were brought out and put in order, and Frank and Emma helped in putting them into the window-frames, talking all the time, while the younger ones looked on and wondered.

"I want you to stay in the dining-room, now, and you may have a good game till it is time to set the supper-table," said mama. "Aunt Mary and I are going to arrange all the Christmas presents on the table before the illuminated window."

"Oh jolly!" said Frank. "But, mother, is there anything from Grandma Eaden?"

"Yes, indeed, the box came yesterday. I've looked everywhere."

"Only, when you ransacked the closet in the entry, you did not look under the baby-carriage, which is the first thing you could see."

"There? Well, I noticed that the carriage stood up higher than usual, but I never thought of that."

The little girls went dancing away in noisy glee, talking of the things they hoped to have, and Frank soon joined them, leaving auntie and mama to sort out and label the numerous packages. Supper time was a festive occasion. Aunt Mary had prepared some favorite cakes and custards, and mama brought out her best china and nicest preserves, and while they lingered at the table after auntie had excused herself, mama read the beautiful story about the shepherds watching their flocks by night on the hill-sides near Bethlehem, when the angel suddenly appeared and told them of the Saviour that was born; and of the glorious song that was sung by a multitude of heavenly beings who joined the angel as he talked with the shepherds.

Then Aunt Mary opened the door of the sitting-room, and the blaze of the candles filled them with astonishment. Emma and Frank almost tumbled from their chairs in their haste, and mama carried Fannie and led Annie after them to the table before the window, and showed them all their places.

Never before had the children received so many presents. Frank had a book from papa, which was so unexpected that he was half wild, and Emma was to receive "The Little Pilgrim"—that dear, delightful paper—through the year. Annie had a lovely little willow carriage for her doll; Fannie had a doll that made her breathless for a second, and then she broke into smiles all over her face—all from papa whom they dearly loved.

From grandma's box had come skates, and boots, and striped stockings, and mittens, and cakes, and confectations, and picture-books, and ruffles, and aprons, and gloves, and games; and from the other dear friends were hoods, and scarfs, and handkerchiefs, and dresses, and neck-ties, and—

you must go into the shops at Christmas time to find out the rest.

There is no telling how pleased the young people were. Their voices made a merry noise in the house, to be sure; and if you had been at the window of the next neighbor's house, and seen Frank trying on his skates, and Emma laying her things in order on the table, admiring each with all her heart, and Annie, with beaming looks, taking her doll to ride about the room, and Fannie affectionately wrapping her new scarlet scarf about her beautiful new doll, you would have said it was as pretty an illumination as you could wish to see.

The children were to sit up longer than usual, and they were very full of pleasure and full of curiosity about each other's presents, and of joyful anticipations, too. But they became calm after a while, and talked about papa and their other friends; and after mama had told them how the shepherds went to see the infant Saviour, they went quietly away to their beds.

Then mama sat down and wrote papa a true and particular account of all the proceedings; and so passed by one Christmas eve.

## CHRISTMAS EXERCISE.\*

BY MISS HELEN CHASE STEELE.

[For seven little girls representing New Year's, Fast Day, Easter, May Day, Fourth of July, Thanksgiving, and Christmas.]

I.  
Hidden voices sing:—

"Happy New Year to you!  
Happy New Year to you!  
Dear friends and companions,  
Happy New Year to you!"

—*Pure Gold*, p. 121.

Enter first child, dressed in white, with bright ribbons.

"I'm a little New Year's maiden;  
Everything I have is new;  
Happy New Year! Happy New Year!  
I have come to say to you."

II.  
Hidden voices:—

\*The music may be furnished by a single voice, or by a band of children hidden from sight.

"Oh, happy day, that fixed my choice  
On Thee, my Saviour, and my God!  
Well may this glowing birth-day joy,  
And tell its raptures all abroad."

Enter second child, plainly dressed in drab.  
I am the Fast Day, sober and still,  
Yet a very holy and happy day;  
For all I do when I come to earth,  
Is to think good thoughts, and sing and pray.

III.  
Hidden voices:—

"Christ the Lord is risen to-day!  
Glory hallelujah!  
Our triumph, holy day,  
Hallelujah! Praise the Lord!"

—*Christian Songs*.  
Enter third child. White dress, garlands of flowers, an Easter lily in her hand.

I am the beautiful Easter day;  
I come with flowers and garlands gay;  
For Christ went up from earth to heaven  
On the holy Easter day.

IV.  
Hidden voices:—

"The bright rosy morning  
Peeps over the hills;  
With blushes adorning  
The meadows and rills."

—*Golden Wreath*.

Enter fourth child, with white dress trimmed with flowers, a wreath on her head, and a May-pole in her hand.

Here I come, all smiles and flowers,  
The very first, bright day of May,  
Here is my May-pole, and here is my wreath,  
And here am I, the queen of the day.

V.  
Hidden voices:—

"And the Star Spangled Banner  
In triumph shall wave  
O'er the land of the free,  
And the home of the brave."

Enter fifth child, in white, with red, white and blue streamers, waving a flag.

Hurrah for our country, the best of all!  
I the Fourth of July will be;  
I will wave my flag and sing to you,  
Hurrah for our country, the great and free!

VI.  
Hidden voices:—

"To our beautiful Father above,  
We will offer the tribute of praise,  
For the glorious gift of His love,  
And the blessings that hallow our days."

Enter sixth child, dressed in bright, warm colors, with a basket of goodies. She stands between May Day and Fourth of July.

Thanksgiving comes with rich supplies;  
Only seek for goodies here;  
You may praise me and thank me as much  
As you please,  
For I only come once a year.

VII.  
Hidden voices:—

"Merry, merry Christmas everywhere,  
Cheerily it ringeth through the air;  
Why should we, so joyfully,  
Sing with grateful mirth,  
Lo! the Sun of Righteousness  
Shines o'er all the earth!"

—*Pure Gold*, p. 150.

Enter Christmas, between Easter and May Day, and stands a little in front of the rest who are arranged in a semicircle. She wears a white dress trimmed with holly, a crown on her head, and carries an open Bible in her hand.

I am Christmas, best day of all,  
I bring a gift for every one;  
A gift from God who sends to you  
His own dear, precious Son.

All join hands about Christmas saying:—  
Christmas, sweet Christmas, shall be our queen;  
She is the best of all;  
We will love one another, and we will love God,  
And Christmas, sweet Christmas, shall be our queen.

EARLY CALLED AND CROWNED.

BY REV. WALTER PARK.

A little less than twelve months ago, one of the most entertaining and effective Sabbath-school concerts we ever had the privilege of attending, was held in the little village of Carmel, Me. Not the least interesting of the exercises of the evening was the presentation of a superbly bound photograph album to the pastor of the Church. The beautiful present was very graciously handed to him, in an elegant little speech, by May Robinson (a beautiful girl of fourteen summers, the only daughter of B. Robinson, esq.), whom we propose to make the subject of the present sketch.

May left the church on the evening of the concert, and never re-entered it. We little thought that her sweet voice would be heard there no more forever. But it was so ordered by Him who doeth all things well. In a very few days subsequently, she was prostrated by an attack of scarlet fever, the most malignant type, the ravages of which the skill of her physicians, and the unremitting attention and care of her devotedly attached friends, failed to baffle. She lingered about three weeks, and then sweetly fell asleep in the arms of the Saviour she so ardently loved, and was so faithfully served.

Her sickness was very severe. Her constitution was never robust, and being naturally delicate, the prostrations of pain she occasionally suffered were well-nigh intolerable, and really painful to witness. But the patience and submission she manifested were remarkable for a child of her years.

In my visits to her bedside, not a murmur did I ever hear escape her lips; not once did she complain of the severity of her Saviour's discipline. While she loved life, and appreciated the comforts of her happy home, and prized the society of her youthful associates, her will divine, either to die or to live. But as the end drew near, and God's disposal of her case could not be mistaken, she frequently gave utterance to her "desire to depart, and to be with Christ." The wealth of her dying experience would have done honor to the death of an octogenarian.

A more complete victory over the fear of death I never witnessed, than in the case of the dear, dying girl. One day, one of her very kind physicians, sitting away from her bedside, in subdued tones announced his conviction that she could not recover. But the announcement, painful to her friends, was not unheard by the suffering child. Gathering up her well-nigh exhausted energies, she exclaimed, "I am not afraid to die, doctor. Oh, enviable experience! What a gift for angels to witness, was that death scene of triumph! Dear little May, may thy victory be mine. May my last end be like thine! 'Our [young] people die well.' She carried this exultant spirit with her to the very verge of the chilly waters—to the very entrance of the dark valley."

The last night of her life will never be forgotten by her friends and attendants. The scene could not fall of making an indelible impression upon every mind. At intervals the agony she endured was such as to deprive her of consciousness. But in her lucid moments her faith failed not for a moment. Once or twice she expressed a wish to see her beloved pastor, who happened to be in an adjoining city at the time. During the night visions of the supernatural which awaited her were vouchsafed to her, and like the protomartyr the dying girl seemed to "see heaven opened." She requested her weeping parents to sing, "Jesus, lover of my soul." With difficulty she said, "Oh, how sweet!" She sent messages of cheer and love to her school-mates, charging them to meet her in heaven. Thus she lingered through the night and the following day, until six in the evening, when her happy spirit triumphantly entered into rest.

Nearly every family in the village was represented at the funeral services, which were conducted by the pastor, Rev. Ammi Prince, Presiding Elder of the district, was present and founded a truly impressive address upon the very appropriate words, "Is it well with the dead?" She was laid in her grave with the tears and regrets of a whole community.

Having already exceeded the limits of the space due to this article, I scarcely dare attempt anything like a lengthy portrayal of the life and character of this interesting young girl. I may, however, venture to say that she was a most remarkable child, and early developed a maturity of Christian character seldom found in one so young. From the day of her conversion to the day of her coronation, her path was like that of the just, which abounded more and more unto the perfect day. "Scrupulously conscientious," she trembled at the thought of doing wrong, so that her mistakes were those of judgment and not of heart. She evinced a high appreciation of all the ordinances of the Church. She dearly loved the Sabbath-school. She was one of the most regular and punctual in her attendance upon the class-meeting. I scarcely ever knew her to allow a social meeting to pass without witnessing for Christ in her own modest and intelligent manner. She loved her pastor, and cheerfully aided her mother in ministering to his comfort whenever he availed himself of the hospitalities of her home. Her mother, I can repeat the words, as I think of the loss I myself have sustained in her early removal to heaven. She has gone. Her spirit is with Jesus, and her dust is in the custody of the angels until the resurrection morn.

If my youthful readers should catch the inspiration of her beautiful life and pure example, I shall not regret having written this imperfect sketch of my sainted young friend. My dear young friends, learn from her life that to be truly good is to be truly great.  
*Lincoln, Me.*

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## Obituaries.

Rev. JOHN ANTHONY, the oldest member of the St. Paul's Church in Fall River, Mass., has passed away. He died in August last, after a painful illness lasting through nearly a year.

Brother A. had been a member of the Methodist Society in Fall River more than fifty years, and belonged to the first class of seven organized in this city. He had been a local preacher nearly forty years, and was well known to all the Methodist ministers who have preached in this region. He was conspicuous for the old-time virtues. Thoroughly honest, generous and genial, a devoted Christian and a genuine Methodist, he maintained a strong position among his brethren to the day of his death. His patience during his long sickness was something wonderful, and his peaceful departure was like the blissful quiet of a summer evening.

GEORGE W. WOODRUFF.

Fall River, Mass.

Died, in Lincolnville, Me., Nov. 18, Mrs. MARY M., widow of the late Rev. Benjamin Jones, of the East Maine Conference, aged 83 years.

Sister J. was converted, and joined the M. E. Church in 1808. Sixty-eight years she prayed and labored for the salvation of sinners, and her labors were not in vain. Children, grandchildren and neighbors say, "Mother Jones was a Christian." Her end was peaceful. Her last words were, "Praise the Lord!" The fathers and mothers in the ministry are going home, but God is raising up others to fill their places. May we all meet in heaven!

CAMDEN, ME. W. H. CRAWFORD.

Mrs. JOSEPH RAND died in Tilton, N. H., July 13, 1876.

Sister R. had been a faithful Christian and loyal Methodist for many years. Worn with toil and with conjugal devotion to an invalid husband, it required but a brief period for disease to complete the work of dissolution. Patience had its perfect work. Faith vanquished every doubt. When the Master beckoned her to

"The land of rest, the saint's delight," she joyfully obeyed. Her departure was like that of Moses as announced in Num. xxvii, 12, 13. May the son, for whom she was especially anxious, prepare to meet her!

J. W. ADAMS.

LUCY K. BUSEWELL, of Tilton, died Feb. 27, 1876, aged 70 years.

This aged Christian pilgrim was greatly comforted by the rod and the staff of Jesus while she walked through the valley of the shadow of death. The surviving friends have no doubt of her safe arrival in paradise. The most of them are striving to meet her there. May they all do so!

J. W. ADAMS.

FLORENCE M. SIMONDS died April 23, 1876, aged 24 years.

Sister S. was a member of the M. E. Church in Tilton, N. H. During her long illness she committed her soul and body to the keeping of the faithful Promiser. She was resigned, calm and peaceful through it all. At the last she was cheered by unusual manifestations of the presence and love of Jesus. She is satisfied.

J. W. ADAMS.

ANGEL R. SEWALL died in Tilton (Northfield side), June 14, 1876.

Brother S. was an entirely consecrated man, an entirely devoted worker. In all her bodily sufferings and other trials she was kept in perfect peace. It was a means of grace to commune with her upon spiritual things. She had a clear spiritual discernment of God's Word. Christ saved her heart from the power of sin. She seemed to receive the kingdom of heaven as a little child. The kingdom of heaven was within her. No doubt she has entered the everlasting kingdom. A life of such growth in grace, and of such maturity when the heavenly Harvesters took her to His garner, suggested the words of the wise man that "Batter is the end of a thing than the beginning thereof."

J. W. ADAMS.

ANN MOSES died in Tilton, Sept. 22, 1876, aged 72 years.

Sister M. was converted in the early part of 1875, under the labors of Rev. F. C. Cushman, and was by the writer received into the Methodist Church. Her life and conversation beautifully adorned her profession. She coveted the society of praying people. During her illness of many weeks, she left the matter of her recovery or death entirely to God. To his keeping she evinced a growing love for the Word of God. On her death-bed she often called for the sweet strains to sing the songs of Zion. Her countenance always glowed with heavenly radiance when God's people sang of "the sweet and by."

Ready to depart herself, her message to surviving friends was, "Be ye also ready."

J. W. ADAMS.

Died, in Boston, Nov. 24, 1876, E. A. R., daughter of Rev. F. C. Cushman, aged 5 years and 8 months.

Eva was a dear, sweet child, very conscientious and affectionate. She seemed to be intelligent beyond her years, evidently ripening for early harvest. She was very courteous to strangers, who would remark, "How lovely like!" She took great pleasure in singing.

"I am so glad that Jesus loves me," and,

"Oh, I need Thee!"

Her sufferings were endured with wonderful patience, and a few hours before she died, lifting up her eyes and hands, she said, "The gates are open." She is now nearer to God, for "of such is the kingdom of heaven."

They have gathered very gently. The folds above thy breast, And hid thee, darling Eva, In thy narrow place to rest. They have brushed the golden ringlets From a brow as pure as snow, And left thee where thy spirit went, And the bending willows grow. Left thee, nay, thou art gone to the regions beyond, Forever hushed, in the presence of God.

Brother CHASE fell quietly asleep, in Bucksport, Me., Nov. 11, aged 71 years and 6 months.

Brother Chase's home in all his early years was the "rolling deep," and his surroundings were the rough ones of a sailor; yet here, away from home, he found Christ more than fifty years ago. His first Church relations were with the Baptists, in the town of Prospect. Some thirty years since, on re-mov-ing to Bucksport, he became a member of the M. E. Church, and in its fold he remained till his death. Brother Chase was one of those who enjoyed his religion; and as in the lapse of years he became "Father Chase," his testimonies in the social meetings increased in affection and tenderness, and were seldom given without quick, warm tears.

A. H. WITHAM.

Denmark, Me.

A number of severe sicknesses brought him near death, and a fearful accident a few years since almost "lifted the veil;" but in every instance he had looked out triumphantly on the prospect. Latterly, he had been seized of the church he loved, and through storm and shine he was always there. Who ever else might be absent, we always counted on the presence and the testimony of Father Chase. And the last labor of his life was done in the sanctuary. One bright Sabbath morning in April last, while at the bell-ringing, calling the people to worship, a stroke of paralysis came upon him, and his arm fell helpless at his side. They bore him to his home, where for days the balance trembled between life and death. Life finally prevailed, and he slowly regained strength to leave his room; and to go out in the summer sunshine; and all the while he rested in the full assurance of faith. Often rapturous, he was always peaceful, and prayer and praise were precious things to him. Many of the interviews of his last illness will live with a golden memory in our mind.

A few weeks since, in the gray of the morning, another stroke came upon him while he slept, and he awoke speechless and powerless. This was the hardest of all—to lay so apart from the church he loved, and the tears fell freely at first; and so he lingered in great suffering, yet by signs signifying his readiness to do the will of God, till the morning of Nov. 11. Then we trust the spirit was past forever, for he was of "those who had come out of great tribulation."

W. W. MARSH.

Died, in Detroit, Me., Oct. 23, BERT JANE, wife of James M. Bean, aged 56 years and 4 months.

Sister Bean had been a sufferer for years; but the religion of our blessed Lord, sought, found and enjoyed at the age of thirteen, and retained to the close of life, sustained her through all. She was blessed with pious parents, being the daughter of Rev. Samuel and Deborah Plummer.

Sister B. ascended to heaven sooner than was expected by herself or family. She was dangerously sick but a few hours, but a life given to God must end in safety.

To such the gates of heaven are never closed, "they stand open night and day." She will be missed by many. We miss her in the church on the Sabbath, for she was always in her pew when practicable. "My going to church," she said, "may induce others to go. My presence may encourage the heart of the minister." She loved dearly the institutions of the M. E. Church, and also the Word of God. If thus missed by us, how much more she must be mourned in the family circle! May God sustain our brother and his children, and may we all be united before God here on earth as to meet an unbroken family, above!

S. DIED in the Lord, at Marblehead, Oct. 19, SUSAN A. RANDALL, aged 63 years.

Sister R. was converted to God in her early life, in Nova Scotia. Removing thence to Marblehead, she united with the Methodist Church on the 31 of September, 1851, and continued a devoted member until her death. She was eminently a Martha, of patient, loving service for the Church and ministry of the Lord Jesus Christ. Throughout her long and tedious sickness this tender solicitude was never abated, and her faith was steadily shown by her words. She was widely known as a "minister's friend," never forgetting the apostolic injunction, "to esteem them very highly in love for their works' sake." Her hand was always an index of the heart. This tribute will find indorsement in the hearts of many members united and aided by her ministrations. No matter what others might, or might not, do or say, every preacher who has been lay or knew full well one heart was loyal; one voice would utter no uncertain sound of sympathy or approval; one word would never fail to minister to his owner's substance to their necessities.

She died—as all who thus live do die—in the full triumph of faith in a Redeemer's love. There are many who shall rise up and call her memory blessed.

J. A. BARLETT.

J. PARKER NUTTING left us for heaven, very suddenly, Nov. 20.

Brother N. was ordinarily well Sabbath day and evening, but was taken sick during the night, failed rapidly until Monday evening, when he quietly passed away.

Parker Nutting was a good man, an affectionate husband, devoted father, and earnest Christian. He was born in, and for over sixty years lived in, the town of Groton, and attended the Congregational Church. When our enterprise was started at Graniteville, he joined the class; and with one son and one daughter, was immersed July 24, 1870, and received in the Church the same day.

Brother N. left a large family. One daughter is in the itinerancy as the wife of Brother Bent, a member of one of the New York Conferences. Graniteville.

M. H. A. E. DIED, in North Auburn, Me., Nov. 1, 1876, FRED G. DAVIS, aged 27 years, 1 month and 8 days.

Brother D. had been for about ten years a faithful and consistent member of our Church in this place, and his loss is deeply felt by a large circle of relatives and friends. He suffered greatly, yet patiently, for several months, and gave unmistakable evidence that it was well with him in the hour of death.

North Auburn, Me. I. G. S. BENJAMIN WHALES died in Denmark, Me., November 23d, aged 79 years.

Brother Whales was converted to God thirty-three years ago at Cornish, Me., and ever since has been a consistent follower of Jesus, and a worthy member of the M. E. Church. Brother W. has for a year or more suffered much from rheumatism, a kind of affliction, trusting in Jesus. He was an earnest, working Christian, deeply interested in the support and prosperity of the Church and ministry. His house has always been open to all, and many have found in his kind hospitality. He has enjoyed a good companion to be separated a little while, and to mourn her loss; also two sons, an aged brother and sister, and many other near and dear friends who feel deeply their affliction. He was a kind and peaceable neighbor, a noble townsman, a kind husband, a devoted father, and a devoted Christian. He is missed at the family altar, prayer and class-meeting, and especially at the home of his dear family. May God sanctify this deep affliction to them, and may we all meet him in heaven! "To live is Christ, to die is gain."

A. H. WITHAM.

Denmark, Me.

SCIENCE'S MANDRAKE PILLS. Will be found to possess those qualities necessary to the total eradication of all bilious attacks, prompt to start the secretions of the liver, and give a healthy tone to the entire system. Indeed, it is no ordinary discovery in medical science to have invented a remedy for these stubborn complaints, which develop all the results produced by a heretofore free use of calomel, a mineral justly dreaded by mankind, and acknowledged to be destructive in the extreme to the human system. That the properties of certain vegetables comprise all the virtues of calomel without its injurious tendencies, is now an admitted fact, rendered indisputable by scientific researches; and those who use the Mandrake Pills will be fully satisfied that the best medicines are those provided by nature in the common herbs and roots of the fields. These pills open the bowels and correct all bilious derangements without salivation or any of the injurious effects of calomel or other purgatives. The secretion of bile is promoted by these pills, as will be seen by the altered color of the stools, and disappearing of altered complexion and cleansing of the tongue.

Ample directions for use accompany each box of pills.

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For scrofula, in the blood, VEGETINE is an infallible remedy, and no person need suffer from tumors, ulcers, and all diseases arising from impure blood, if VEGETINE is used according to directions. There are many cases of scrofula, where VEGETINE will not cure, provided, however, the vital functions have not lost their power of action, all that may be said to the contrary notwithstanding.

VEGETINE is pleasant to the taste, mild in its action, and is pleasant in its action on the system, and is pleasant to the taste, mild in its action, and is pleasant in its action on the system.

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JANUARY 2, 1876.

H. R. STEVENS, Esq.

Dear Sir: When about six months ago I was vaccinated, the parties who were vaccinated from the same virus died from the same virus.

The disease finally settled in my head. I remained in bed for several weeks, and my head was so full of the time with such breaking in my head and discharging from my eyes, that I was unable to see.

I then went to a prominent physician in Boston, who, during the time I was under his treatment, the tumor grew to such a size, that it was necessary to remove it.

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## ATLANTIC MONTHLY

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CONTENTS:

The January ATLANTIC contains a graceful poem, *The Herons of Elmwood*, by H. W. LONGFELLOW; some charming *Christmas Verses*, by JAMES RUSSELL LOWELL; a lively series of travel-notes *From Poughkeepsie to Poughkeepsie*, by T. B. ALDRICH; *Sister Rebecka*, a story in verse by E. C. STEEDMAN; a paper on *Weimar in June*, by BAYARD TAYLOR; *The Blackbirds*, a sprightly comedy by J. B. GREENOUGH; *Left Out*, a touching story by G. E. LATHROP; two chapters of *The American*, by HENRY JAMES; *J.R.*, another installment of MRS. MEMBLE'S *And Women's Gossip*; a paper on the *Closing Days of the International Fair*; and a review of *Some New Books of Poetry*, by W. D. HOWELLS. The new department, entitled

THE CONTRIBUTORS' CLUB, is bright and sparkling and discusses, among other subjects, *Morris and Tennyson*, *Hart and the Critics*, *Art in Literature*, *Aesthetic Advertising*, *George Eliot*, *My Antislavery Enemy*, *Women and Antislavery*, etc. Some of the best writers of the ATLANTIC staff are represented (though anonymously) in its pages, and the popularity and success of the "Contributors' Club" are assured at the outset.

A other new feature in the January ATLANTIC is a lovely

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THE ATLANTIC for 1877 will have LONGFELLOW, LOWELL, WHITTIER, HOLMES, STEEDMAN, ALDRICH, GREENOUGH, JAMES, TAYLOR, and others among its contributors. MR. LONGFELLOW will contribute an unusual number of poems, and MR. WHITTIER will have a ballad of several pages, in his best vein, in the February number. The name number will have the first installment of MRS. MEMBLE'S *And Women's Gossip*, "Out of the Question," and a Song by Mr. Thaxter, with music by Julius Eichberg. Every number will contain original poetry, and other attractions will be hereafter announced.

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